CANDRAJÑĀNĀGAMA

KRIYĀPĀDA & CARYĀPĀDA

English Translation and Notes

by

Dr. Rama Ghose



Sanskrit Text Edited by

Pt. Vrajavallabha Dwivedi

SHAIVA BHARATI SHODHA PRATISHTHANAM

D 35/77, Jangamawadimath, Varanasi - 221 001

Research Publications Series — 5

CANDRAJÑĀNĀGAMA

Kriyāpāda & Caryāpāda

English Translation and Notes

by

Dr. Rama Ghose

Reader in Philosophy

Arya Mahila Degree College, Varanasi

Sanskrit Text Edited by

Pt. Vrajavallabha Dwivedi

Director, Shaiva Bharati Shodha Pratishthanam

SHAIVA BHARATI SHODHA PRATISHTHANAM

D. 35/77, JANGAMAWADIMATH, VARANASI

Published by :
SHAIVA BHARATI SHODHA PRATISHTHANAM
D. 35/77, Jangamawadimath
Varanasi - 221 001

First published 1995

Price : Rs. 300 $40 £30

Laser Typeset at :
Jauhari Process
Jangamawadi Katra
Varanasi

Printed at:
Jauhari Printers
41, Shivaji Nagar
Mahmoorganj, Varanasi

DEDICATION



**This gem of Āgama is dedicated to the noble soul,
the 84th pontiff of the Kāśī Viśvārādhya Jñānasiṁhāsana,
Late Shri 1008 Jagadguru Vīrabhadra Śivācārya Mahāswāmīji
who had initially conceived the idea of establishing
the Shaiva Bharati Shodha Pratishthanam.**

CONTENTS

Founder of Shaiva Bharati Shodha Pratishthanam



Shri Kashi Vishwaradhya Jnanasimhasanadhishwar Shri 1008 Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji

BLESSINGS

God Śiva revealed four vedas — *Ṛk, Yajuḥ, Sāma, Atharva* and twenty eight Āgamas by his five faces namely Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna respectively for the welfare of mankind. There are twenty eight Śaivāgamas right from the *Kāmika* to *Vātula,* each divided into four parts viz. jñānapāda, kriyāpāda, yogapāda and caryāpāda. These aforesaid Nigamāgamas are the main sources of the religious philosophy of the 'Sanātana dharma'. The ardent followers of this eternal religion attain the summumbonum of life, by adhering the paths directed by the Āgamas and Nigamas.

Since Nigama, and Āgama are emanated from the God Śiva, can never be contradictory. Sri Nīlakanṭha Śivācārya, in the first verse of his book *Kriyāsāra* supports the view —

परस्पराविरुद्धार्था: शिवोक्ता निगमागमा: ।
अल्पबुद्धिभिरन्योन्यं विरोध: परिकल्प्यते ॥

The religious rites and duties of the Śaivas and Vīraśaivas propounded in the former part and the later part of the twenty eight Śaivāgamas respectively have been indicated in the following verse of the *Siddhānta Śikhāmaṇi* —

सिद्धान्ताख्ये महातन्त्रे कामिकाद्ये शिवोदिते ।
निर्दिष्टमुत्तरे भागे वीरशैवमतं परम् ॥
(सि० शि० ५.१८)

Five great teachers namely Sri Reṇuka, Sri Dāruka, Sri Ghaṇṭakarṇa, Sri Dhenukarṇa and Śri Viśvakarṇa have established the doctrine of the Vīraśaiva philosophy which is propounded by the God Śiva Himself in the later portion of Śaivāgamas. The aforesaid sages preached this revelation to the eminent ṛṣis as per the will of the Lord Śiva. Those teachings are compiled in the scriptures like *Siddhānta Śikhāmaṇi* etc. Thus, the utterances of Śiva as the Vīraśaiva philosophy have been instituted in the world by the five great saints. Therefore, these five illustrious preachers are regarded as the founders of the religion of Vīraśaivism.

It is a matter of regret that the age old scriptures of Śaivāgamas have become rare now-a-days. With a view to rediscovering and publishing the obscured Śaivāgamas, a research Institute namely "Śaiva Bharati Shodha Pratishthanam" was founded in 1993 in the famous 'Sri Jangamawadi Math', Varanasi. Four Āgamas viz *Candrajñānāgama, Sūkṣmāgama, Makuṭāgama* and *Kāraṇāgama,* with their Hindi translations have already been published from the Research Institute on the occasion of the Mahāśivarātri in 1994.

I feel immense pleasure in dedicating to the learned scholars the *Pārameśvarāgama* (with Hindi translation) edited by Pt. Vrajavallabha Dwivedi, the Director of the Institute and the *Candrajñānāgama* rendered into English by Dr. Rama Ghose.

To translate the ancient literature of Śaivāgamas into the international language like English along with the Indian languages is one of the aims of our Institute. This will also facilitate the study and practice of Āgamic principles for the western scholars. With a view to fulfil this aim Dr. Rama Ghose, Reader, Deptt. of Philosophy, Arya Mahila Mahavidyalaya, Varanasi, has made a laudable effort in rendering a faithful English translation of *Candrajñānāgama* in a

lucid language. Dr. Rama Ghose possesses an immense regard for and a deep inclination to the Śaivasiddhānta as well as the Vīraśaivism. She is a sincere scholar and has made a deep study of *Siddhānta Śikhāmaṇi* and *Anubhava Sūtra* for the last six years and aspires to write commentaries on those scriptures.

The Aṣṭāvaraṇa and Pañcācāra advocated in the Vīraśaiva philosophy have been aptly propounded in the kriyāpāda and caryāpāda of *Candrajñānāgama.* Adherence to these disciplines is essential for all the devotees of Vīraśaiva religion. Guru, Liṅga, Jaṅgama, Pādodaka, Prasāda, Vibhūti, Rudrākṣa and Mantra are the eightfold protectors from the six types of enemies such as lust, anger etc. That is the reason why they are named as sheaths (āvaraṇas). Five 'Ācāras' such as Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra and Bhrityācāra are the means for the external and internal purification of the Sādhaka. Thus, purified, the devotee attains the state of Liṅgāṅga-Sāmarasya after ascending the stages of the Ṣaṭasthalas.

आचार एव सर्वेषामलङ्काराय कल्पते ।
आचारहीनः पुरुषो लोके भवति निन्दितः ॥

Therefore, according to *Siddhānta Śikhāmaṇi,* one who does not practice these fivefold 'Ācāras' can never be venerated by the people even if he attains great scholarships. Because of this reason Pañcācāra has been accorded the utmost importance in Vīraśaiva religion. It has been dealt with in detail in *Candrajñānāgama.* This scripture can play a very important role in establishing peace and tranquility in the world after eliminating the opposite forces aroused as a consequence of the non-prevalence of the Pañcācāras.

Therefore, I have no doubt in my mind that this translation rendered by Dr. Rama Ghose will be very useful for the study of this Āgama both by the oriental and western scholars.

I wish her to achieve success and recognition in the field of religious literature for which she is making a sincere and constant effort. Dr. G. C. Kendadamath of the Central Library of the Banaras Hindu University, Varanasi, has constantly extended his sincere co-operation by way of valuable suggestions along with the reading of the proof to accomplish the book in a nice way. Sri Chidananda O. Hiremath (Kasagi) has very carefully composed the manuscript in the

computer and the Proprietor and the staff of the Jauhari Process have always been helpful in printing the book in a short period of time. Let Jagadguru Vishwaradhya, Lord Vishwanath and Goddess Annapurna protect them and bestow all affluences.

Mahāśivarātri इत्याशिषः
27.2.1995

***

INTRODUCTION

Āgamas, like Vedas, are the sources and ground of almost all the philosophical doctrines and the religious life of Hinduism in general and Śāktaism and Śaivism in particular. It is the treatise which enunciates the nature of the Supreme as well as the way to achieve it.

Āgamas are encyclopaedic in nature. They intensively advocate the ritualistic aspect of religious life and elaborately deal with the scriptural sanctions and regulations of the worship regarding the personal life, as well as the temple rituals. They emphatically assert the truth that is inherent in the philosophical teachings and the mystic experiences of spiritual life. Vedas are the treasures of the elite Aryas and hence to a great extent inaccessible to the common people, where as Āgamas preach the spiritual and philosophical doctrines along with the intensive religious sacraments for all which can easily be implemented in the life of the common man irrespective of caste, colour and creed. It is to be noted here that Āgama, unlike Veda offers authority of both the principle and the practice to all including the low caste and the women.

Āgama and Tantra, as it is commonly known and accepted as the synonyms, is the vast treasure believed to be revealed by the Lord of the lords Śiva. It is generally a discourse between the God Śiva and the Goddess Pārvatī and with the other manifestations of the divinities such as Rudras, Ṛṣis etc. The contents of Āgamas are much more extensive and vibrating than Upaniṣads as it is related to and observed in almost all the aspects of the life by all the people of society. Some Āgamas are also much more older than the later Upaniṣads and hence are influenced and embody the thoughts there in such as Śaiva upaniṣad Brihat jābāla certainly came into existence long time after the old Āgamas. Āgamas are deemed to have scriptural authority as that of Veda. Sanskrit lexicon *'Nighanṭu'* names the Veda as Nigama and Tantra as the Āgama and hence both have been

regarded under a common caption as *'Śruti'*. Since Vedas are mostly of the nature of mantra and so in the form of aphorisms; Āgamas, on the other hand, are composed in verses. It is belived to be emanated from God and hence termed as 'Āgama'. The syllable 'Ā' denotes that which is originated, 'ga' signifies 'falling' i.e. falling to the Goddess Pārvatī and 'ma' means the religion or the doctrine for the devotee. It is the exposition of divine knowledge, the supreme Reality and the way to attain it through the means of prescribed procedures and meditation with the hymns. According to some Śaiva sects 'Āgama' illustrates the knowledge (ā), the liberation (ga) and the means to destroy the bonds (ma). It has been emphasised that the adherers of Āgama aim at the ultimate Reality as pure consciousness and bliss, enhance the power of the body and mind for apprehending the Reality in and through their own being. It is to be noted here that in Āgama and Tantra emphasis has been laid down on the fact that human body (aṇḍa) consists of the potentiality of the divinity and the supreme Power inherent in the whole creation (piṇḍa). Macrocosm is implied in Microcosm. That implicit Power can be awakened by being immersed in the unflinching deep meditation on the particular points in the body (cakra) which are regarded to be the base of the power. Mantras are the potent fire that kindle the consciousness-power within; religious rites and duties are the helping processes that prepare the ground and the congenial state to get the ultimate power manifested within.

It is clear that unlike Vedic trend Āgama aims at invoking the divinity within one's own self rather reaching Him. Hence various ways and means have been propounded in the form of Kriyāpāda and Caryāpāda, apart from Jñāna and Yogapāda to prepare the field for the manifestation of the Supreme Power. Almost all the Āgamas consist of the four Pādas namely Jñāna, Yoga, Kriyā and Caryā. The four Pādas conjoined together lead to the ultimate goal of life. Though the word Āgama is a general term signifying any scripture that is revealed, but the Āgamas regarded by the Vaiṣṇavas are named as the Saṁhitā and almost all the Āgamas of Śākta are known as Tantras. There are five schools of worshippers namely Śaiva, Śākta, Vaiṣṇava, Saura (related to the worship of sun) and Gāṇapatya (related to the worship of Gaṇapati), are collectively known as Pañcopāsanā. In the later period, Kaumāra school, relating to the worship of Kārtikeya was

also added and thus six schools had come into existence known as 'Ṣāṇmatam'. Bhāgavat i.e. Pañcarātra (Vaiṣṇava sects) and Pāśupatas (Śaiva sects) had developed an unique procedure of worship in which the worshipper identifies himself with the God by purifying the external gross elements, inducing the life in the image to be worshipped by the process of nyāsa, mudrā, mantra, maṇḍal etc. The underlying principle is worshipping God by becoming 'one with God' (देवो भूत्वा देवं यजेत्). Various rites such as festivals, vratas, fasting, had emerged as the external expressions of worship where as an unique internal procedure named as Kuṇḍalinīyoga had been evolved as the supreme means of attaining the goal. The scripture from which this special path which is founded on a definite principle of its own and that is different from the vedic tradition, had emerged, is known as Āgama. Various rituals that had been developed in this procedure are included under the caption of Caryāpāda of Āgama tradition which is regarded as the complementary part of the Jñāna and Yoga. Hence these four (Jñāna, Yoga, Kriyā and Caryā) are the manifestations or the aspects of the one and the same procedure of worship which have influenced the later Purāṇas and Dharmaśāstras to a great extent. There is no doubt in it that Tantras, mainly the later ritualistic development of the previous Āgama scripture, have widely influenced the Indian way of life both empirical and spiritual. Not only that these Tantra rituals have taken a new shape in Bauddha Tantra in the pre-medieval period.

There are twenty eight Āgamas divided into two groups namely Śivāgamas and Rudrāgamas. Sūkṣma, Kāmika, Yogaja, Cintya, Kāraṇa, Ajita, Dīpta, Sahasra, Aṁśumat, Suprabheda are regarded as Śivāgamas and Vijaya, Nihśvāsa, Svāyambhūva, Anala, Vīra, Raurava, Makuta, Vimala, Candrajñāna, Mukhbimba, Prodgīta, Lalita, Siddha, Santāna, Śarvokta, Pārameśvara, Kiraṇa and Vātula are the Rudrāgamas. These are advocated by the ten Śivas such as Praṇava etc. and the eighteen Rudras like Anādi etc.

Candrajñāna also known as Candrahāsa which is in the ninth position of the list of Rudrāgamas contains the Kriyāpāda in twelve chapters and Caryāpāda in eight chapters presented in the form of discourse between Anantarudra and Bṛhaspati. After describing the philosophical tenets of Śaivism, in short, i.e. the nature of Pati, Paśu, Pāśa, and the different spheres of the universe which is nothing but

the manifestation of and controlled by the ultimate principle Śiva, a detailed discussion has been illustrated about the Aṣṭāvaraṇa (Guru, Liṅga, Jaṅgama, Pādodak, Prasāda, Bhasma, Rudrākṣa and Mantra), Pañcācāra (Liṅgācāra, Sadācāra, Śivācāra, Gaṇācāra, and Bhṛtyācāra), special features and the way of life of different Śaivas and the doctrine of 'Jñāna-Karma samuccaya' in Kriyāpāda and the procedures of last rites to be performed in case of the demise of Śaiva devotees and the different procedures of atonement (prāyascitta) for the various sins, in Caryāpāda. These are the righteous rites to be observed as an integrated part of the Śāmbhava vrata that leads to the attainment of final goal i.e. liberation and the enjoyment of the nature of God i.e. eternal Bliss. Thus, *Candrajñānāgama* embodies almost all the philosophical tenets and religious sacraments of the Vīraśaivism.

In the first chapter Bṛhaspati prays to Anantarudra for elucidating the ultimate knowledge of the path for securing the mokṣa. God Anantarudra, in reply, expresses the nature of the three principles viz. Pati, Paśu and Pāśa, the origin and the evolution of the universe with the various phases of development of the 24 elements of prakṛti tattva. The main aim and the point of assertion by God Anantarudra is to the fact that the whole universe with its multiplicity and their agents namely Brahmā, Viṣṇu and Hara are actually, under the full control of the supreme principle Śiva. Śiva, being the transcendental as well as the immanent, all powerful hightest principle and the substratum of each and every being, is the final authority of all aforesaid agents who always remain engrossed in porforming their own duties as per the will of Śiva. The expansion and contraction of the ultimate principle signifies the creation and destruction of the universe. All the animate and inanimate beings come out, have their existence and immersed in that ultimate infinite Glory which is the only remedy of all sufferings and the bestower of final goal. It is not only the final end but also it manifests the means to achieve it. Compassion or mercy is the only path which is the source of origin of all other subsidiary means. As Śiva, the epitome of Grace or Love that expresses himself in and through the process of initiation, so also Guru the embodiment of Śiva is the medium or channel of the onset of Grace, the only refuge of the soul. Bṛhaspati, the teacher of the celestial beings prays to Anantarudra for imparting the knowledge of the truth that shatters all bonds and bestows liberation. Anantarudra expounds that Śiva is the

only ultimate and underlying principle that creates, sustains, and destroys the universe. He is the controller as well as the substratum of the whole process of evolution. Souls, in this world, are in bound state and compassion is the only means to get rid off the malady of the bond i.e. the sufferings of transmigration.

Anantarudra illustrates to Bṛhaspati that God Śiva is the ultimate principle, compassion is the only means to liberation and that may be attained in and through the sincere observance of Śāmbhava vrata. Illustrating the process of dīkṣā and the performance of Śāmbhava penance, in brief, Anantarudra ends the first chapter of the scripture.

In the second chapter, Anantarudra expounds the nature, significance and the glory of Guru. Disciple, in any circumstances, should fully depend on and obey the order of Guru, the first among the eight sheaths of the human life that, paradoxically expressed, is both the covering and the protector in the spiritual journey of human being. It is emphatically asserted that man can never proceed a step ahead without being helped by Guru what to speak of liberation. The etiquette or courtesy which the disciple should maintain for Guru has been narrated in detail. Since Guru is the sole saviour in spiritual journey, everyone should be cautious in apprehending the appropriate symptoms, signs of Guru who is fully authorised to lead the disciple to the end. One should be dedicated to Guru and always seek his blessings by accepting the remainder of his offerings. Guru is all in all. It is impossible to describe the glory of Guru.

In the third chapter, Liṅga-tattva, the second āvaraṇa has been illustrated. Liṅga is the only all pervading, transcendental principle which is the origin and the substratum of all animate and inanimate beings. Liṅga is Parabrahman. It is manifested as Parabindu, Paranāda, Aparabindu and Aparanāda. Universe is the extention of this Bindu-Nāda. Creation is originated and manifested from the principle of Bindu-Nāda i.e. Śiva, qualified with Its own power, is the cause of the creation. The ultimate principle is named as Mahāliṅga which manifests itself in the form of Bhāvaliṅga, Prāṇaliṅga and Iṣṭaliṅga. It is again divided into two and thus six-fold Liṅga-tattva has been regarded as the expression of the Reality. Liṅga is the absolute which is the substratum of all the manifestations including the divinities, mantras and scriptures. With the help of Bindu-Nāda,

the universe comes into existence by the process of sakali-karaṇa. Liṅga, in the form of the Bindu-Nāda is the cause of the universe. Mahāliṅga, the partless, immutable, pure being, an object of direct, immediate inner experience rather than expression. This transcendental 'Saccidānanda' assumes three aspects viz. the Bhāvaliṅga, Prāṇaliṅga and Iṣṭaliṅga from the point of view of bestowing grace on the devotees. Among these phases of the absolute the first manifestation of Bhāvaliṅga is formless (niṣkala) which is inaccessible from the relative sphere, only conceptual transcendental realisation, through the incessant meditation, is possible. Prāṇaliṅga is both with form and without form (sakala-niṣkala), may be realised with pure mind and Iṣṭaliṅga assumes form, capable of ushering the desirables and relieves from the pain and is realised in and through the human experiences.

These aforesaid each Liṅga is again manifested into two and thus Mahāliṅga, Prasādaliṅga, Caraliṅga, Śivaliṅga, Guruliṅga and Ācāraliṅga are the six expressions of the Bhāvaliṅga, Prāṇaliṅga and Iṣṭaliṅga respectively. Out of them Mahāliṅga is undivided Śiva Himself; Ācāraliṅga is non different from Sadyojātamukh, Guruliṅga possesses the nature of Vāmadevamukh, Śivaliṅga is of the nature of Aghoramukh, Caraliṅga is regarded non different from Tatpuruṣamukh and Prasādaliṅga is identical with Īśānamukh. Ultimate principle is immanent and manifested in the form of these Liṅgas as to enable and facilitate the soul to attain It in and through the different manifestations in accordance with his capability. Liṅga, the ultimate, transcendental as well as the all pervasive principle is to be worshipped externally and internally with deep veneration and profound meditation. Devotee attains various stages and realises the different expressions of Śiva with the unflinching concentration by the compassion of God. He, then, gradually realising and assuming the different manifestations in and through the Liṅgāṅga-sāmarasya, attains mokṣa leaving aside all defilements of the empirical life and enjoys the nature of Saccidānand by His Grace.

The whole process of liberation is controlled and fulfilled by Guru, the embodiment of God. Guru is the only principle in and through whom the power of the ultimate Reality descends to shatter the bonds and finally bestows the liberation and the enjoyment of the bliss of God, the summumbonum of life. The place and role of Guru,

in this regard, is truly indescribable. It is the Guru, who leads the disciple to the realisation that the whole universe is immersed in Liṅga.

In the fourth chapter, the glory of Jaṅgama, the ardent devotee of God has been narrated. There are two kinds of Jaṅgamas namely 'Sahaja' and 'Māntrik'. Sahaja is he who is fully dedicated to Śiva by his very nature where as other Jaṅgama invokes the power of Śiva through the mantras. The inborn sahaja Jaṅgama is also named as Māhesvara. There are three categories of Sahaja-jaṅgama namely Brahmacārī, Gṛhi and Nirābharī in accordance with their spiritual status and way of life. The true devotee is he who wears Rudrākṣa with deep reverence, draws Tripundrakas with the sacred ashes, never keeps himself away from the Iṣṭaliṅga, and regards the Pañcākṣara as the most auspicious hymn. Jaṅgama, the ardent devotee possesses ten external characteristics, such as, the love towards the God, devotees and the scriptures, donating the objects to other devotees along with the aforesaid qualities. There are some internal changes viz. the distortion and chocking of the voice, throbbing of the lips, the vibration in the body, rolling of tears, and sweating etc. (Nārad Bhakti Sūtra verse). Such devotee remains fully immersed and dedicated to God and hence God ushers mercy by keeping the Jaṅgama always in union with Him. It has been declared by God that such devotees are more important and to be honoured first than the God Himself. He is regarded to be the supreme devotee who adores Jaṅgamas reverently. Thus a special humanistic approach has been advocated by the Śaiva scriptures for the nature and glory of the Jaṅgamas.

In the fifth chapter, the nature and glory of Pādodaka and Prasāda have been described fully as the third sheath of spiritual life. Sacred water washing the feet of Śiva, Guru and Jaṅgama are regarded as dīkṣā, sikṣā and jñāna pādodaka respectively, the great purifier of the devotee. It has been stated with emphasis that the Pādodaka, which ever is available, should be assumed as the combination of the three, and accepted reverently uttering the 'ṛtam' and 'satyam' hymn, as it is the extinguisher of sins, eradicator of evils and the bestower of all attainments (siddhis). Guru, Liṅga and Jaṅgama are the three aspects of the one and the same Truth, the God Śiva. The sacred water of Śiva, Guru and Jaṅgama is so unique that it is capable of bestowing immediate release from the bondage. Prasāda,

the remainder of the accepted offerings of Śiva, Jaṅgama and Guru named as śuddha, siddha and prasiddha prasāda is again regarded as glorious and powerful as that of Pādodak that eradicates the pains and ushers immense joy. On describing the procedure of accepting the two kinds of Prasāda viz. the gross and the subtle, Anantarudra, the propagator of the present Āgama, asserts that things offered to Iṣṭaliṅga without discriminating it as sound, touch etc. are termed as gross and the things offered in their conceptual forms to their respective Liṅgas are regarded as the subtle form of surrender that fetches the immense blessings of the Lord Śiva, the Parabrahman who is the epitome of Righteousness (Ṛtam) Truth (Satyam) and immortality (Amṛtam). Pādodaka and Prasāda not only enrich the soul to go ahead in the spiritual journey, but also bring forth the objects of enjoyment in the empirical life.

Sixth chapter opens with enunciating the glory of the sacred ashes, the sixth protective aura and the procedure of its preparation. The sacred cow-dung is to be acquired uttering the Pañcākṣara hymn; sacred sacrificial fire is to be lit observing the rules laid down, then the round pieces of sacred cow-dung are to be put in a sacrificial fire enchanting the sacred hymn and get it dried up for preparing the sacred ashes. Various procedures for the purification and preparation of the sacred ashes have been propounded. After stating different kinds of sacred ashes viz. Śāntik, Pauṣtik and Kāmad, three procedures of besmearing the sacred ashes such as Uddhulan (rubbing), Avagunthana (besmearing) and Tripundrak (drawing three horizontal lines on the different parts of the body) have also been stated.

Thus, after describing the procedures and the various methods of putting the sacred ashes, the sixth āvaraṇa, on the different parts of the body, God Anantarudra proceeds to describe the immense glory and the value of wearing the Rudrākṣa, in the seventh chapter. He has gradually narrated the origin, various kinds and the characteristics of the different faced Rudrākṣas, procedure of wearing them uttering the appropriate hymn in accordance with the parts of the body where the Rudrākṣa is to be worn. Since the Rudrākṣas are of various kinds and regarded of having the gradations as their characteristics or signs, it has been suggested that Rudrākṣas should be worn with the crystal, coral and pearl putting the golden thread into it. Sacred Rudrākṣa is a

great aura as well as a great helper in the progress of spiritual life. It is, undoubtedly, a gift of God in the form of sacred bead that is capable of ushering an excellent result. Only true devotee and a righteous person is authorised to wear it.

In the eighth chapter the glory and the tremendous power of the hymn of Pañcākṣara have been stated in detail. Pañcākṣara is regarded equivalent to Praṇava. It is named as mūla (origin), vidyā (wisdom) Śiva (God), sūtra (essence). Praṇava is its heart. The whole creation is inherent in it. The hymn Pañcākṣara has been conceptualised in the form of Goddess as the manifestation of God. The letter 'na' is regarded as the head, 'ma' the crest, 'śi' the protector, the cover, 'vā' the eyes, and 'ya' is considered to be the weapon. This Goddess-hymn is possessed with the colour, deity, power, base, metre, sage, place, brahma, weapon, form, attribute, cycle (cakra), light, instrument (senses), air and sensory organs. All the syllables of the hymn consist of the various expressions of the aforesaid contents. Pañcākṣara is the matrix of creation; it is the origin and the substratum of everything including the revelation of all mantras. Hence a dedicated devotee is to be duly authorised by Guru to observe 'Puraścaraṇa' of the hymn Pañcākṣara. Performance of japa of this mūla mantra (original hymn) with deep veneration produces unthinkable results. It is the only means by which one is able to attain the unison with God because Pañcākṣara hymn is the Grace, the manifestation of God in the form of mantra. As per the procedure is concerned, there are three kinds of japa, namely, the vācika, upāṅśu and mānasa i.e. the recitation of the hymn with clear, louder voice is called vācik japa; japa performed in very low pitch i.e. only for one's ownself, is known as upāṅśu and the japa that is performed in the mind with prāṇāyāma and in unflinching meditation, is regarded as the 'sagarbhajapa'. The garland of coral, seed of putrajīva, small cronch, crystal, pearl, seed of lotus, golden beads etc. for the performance of japa have been admitted and praised as per their qualities but the garland of Rudrākṣa, for the purpose of japa, has been considered in Śaiva descipline to be the best among the all. It confers immense results and leads to God. The proper procedure and the suitable place for the performance of japa has also been suggested. The Pañcākṣara hymn is such a saviour that it is capable of being a refuge for the imbecile, moron, degraded, undignified, mean and the person of lowest caste. Thus the splendeur of Pañcākṣara is

indescribable; it is the possessor of all excellences.

In the ninth chapter, a detailed description of five Ācāras (the eighth āvaraṇa) have been enumerated. Liṅgācāra, Sadācāra, Śivācāra, Bhṛtyācāra and Gaṇācāra are the eight virtues, the righteous dispositions which lead the man towards perfection. Iṣṭaliṅga that is awarded by Guru is the supreme object of worship. While describing Liṅgācāra, the first Ācāra, God Anantarudra illustrates the three kinds of dīkṣās namely kriyā, vedhā and manu, each again containing seven subdivisions. All these 21 dīkṣās are famous as Liṅgācāras. Dedicating clothes and wealths in the service of Guru, Liṅga and Jaṅgama is regarded as the Sadācāra. All the good dispositions, the acquired virtuous way of life are regarded as sadācāra which is congenial to proceed to the spiritual upliftment. To conceive that Śiva is the ultimate goal, the refuge of all beings, the only authoritative agent of Pañcakṛtya, which is the prerogative of God, is regarded as the Śivācāra. Purifiction of sixteen objects, such as, house, places, foods and various items that are being used in the different walks of life, have also been illustrated in detail. Not only the purification of the external objects are necessary, but also the internal purity such as bhāvaśuddhi, kalāśuddhi, vākśuddhi etc. are more essential for the attainment of spiritual goal.

There are sixty four śīlas, the acquired good dispositions to achieve spiritual end, named as Gaṇācāra. These śīlas are concerned with the various external objects, as well as with the inner virtuous dispositions which help the man in reaching the trans-empirical spiritual sphere. Much emphasis has been laid on the inner spiritual disposition such as enquiring into the nature of God, contemplative ceaseless unimpaired meditation like the unflinching flame of the lamp assuming as 'I am that', whatever done by me is actually performed by the Almighty, meditating on the innumerable attributes of the Lord, becoming contended by enjoying the bliss of the Lord. There are two kinds of Bhṛtyācāra namely Bhṛtyācāra and Vīr Bhṛtyācāra i.e. serviceability and intense serviceability towards Guru, Liṅga and Jaṅgama. Thus fivefold 'Ācāras', the righteous rites have been described in detail. By performing them one, leaving aside the evildoms, becomes accomplished in leading the spiritual journey.

In the tenth chapter, God Anantarudra enumerates the different categories of Śaivas along with their distinctive features. There are

eight kinds of Śaivas viz. Anādi, Ādi, Pūrva, Miśra, Śuddha, Mārga, Sāmānya and Vīra. God Śiva Himself including Gaṇas, the ardent devotees and companions, are regarded as Anādiśaiva; five eminent sages namely Kauṣik, Kaśyap, Bharadvāj, Atri and Gautam who have first been initiated by the five faces of Śiva, their lineages and the other sages who observe 'Śāmbhava vrata' after being duly initiated by the Guru, are regarded as the Ādiśaivas. Dvijśaivas, who belong to the third category are born of virgin's son. Pūrvaśaivas is the fourth category who have been regarded as blemished for not having initiated and having unauthorisedly remained engaged in performing rites for others. Such persons, on account of their many drawbacks and defilements, are debarred from the auspicious Śaiva schools. Persons who worship Sūrya, Śakti, Viṣṇu, Gaṇeśa and Maheśvara in one and the same seat by the same procedure is called the Misraśaiva. Those who have been initiated by the Paurāṇik procedure is named as Śuddha-śaiva. Persons who possess sound knowledge of scriptures and Ṣaṭasthala, regularly perform worship, meditate on the concept of the unity of Liṅga and Aṅga are known as Mārgaśaivas. Persons who belong to five other sects such as Śākta etc. receive Gāyatrī mantra and hence are categorised as Sāmānyaśaiva. The seventh category is of Vīraśaivas divided into śrauta and svatantra in accordance with their way of life as the adherers of the disciplined Varnāśrama dharma and leading a free life from all injunctions respectively. Vīraśaivas are again divided into three as Sāmānya, Viśeṣa and Nirābhārī Vīraśaivas who abstain from all injunctions and fully observe the various procedures of the worship. Persons who belong to Svatantra Vīraśaiva sect, lead an ascetic monastic life, known as 'Nirābhārī Vīraśaiva'. No last rite is needed to be performed for the Ādiśaiva and Mārgaśaiva as they transcend the empirical level. Vīraśaivas are so named as they remain deeply associated with the religious penance namely Vīravrata.

In the eleventh chapter, the regular way of life of the Śaiva devotee who performs the Śāmbhava vrata to maintain full control over the body and the mind, has been narrated. Since dawn, the procedure of nature's call, washing, taking bath, observance of different nyāsas, besmearing of the sacred ashes, drawing of Tripundraka, performing of japa, the nature of hymn, the difference between the subtle and the gross have also been prescribed in details.

In the last part of Kriyāpāda i.e. in the twelfth chapter, the God Anantarudra asserts with emphasis that action and knowledge are not different or detrimental to each other rather are conjoined in spiritual life. Knowledge debarred of action is inexpressive and implicit and action without knowledge is blind. Hence scripture propounds the doctrine of 'Jñānā-karma-samuccayvāda'. Action combined with knowledge can never bind rather is more valuable to the doer as well as for the others. It is the ignorance of the Truth and the attachment to the result, that fetter the soul. The knower of the Truth, performs the work indifferenthly, not in view of achieving any end of his own, rather solely for the benefit of the others. Such persons merge themselves with the will (the compassion) of God and remain engaged in the service of the Lord by doing good to the whole world. Practically they transcend the relativity of the world and adopt an indifferent, unattached way of life by surrendering there finite will to the Infinite. This is possible only by an apt combination of the knowledge and action..Present scripture unequivocally emphasises the view. Here ends the Kriyāpāda of the scripture.

In the first chapter of Caryāpāda, the procedure of the last rites after the demise of the Śaiva devotee has been propounded. It is clearly stated that the person who observes 'Śāmbhava vrata' for the whole life and also the person who wears Liṅga should never be cremated like an ordinary person rather buried with proper sacramental procedures and recitation of hymns. There is no fear of any deviation from the religious rites if the wearer of Liṅga or the observer of Śāmbhava vrata is not cremated rather buried in the Samādhi with proper procedures. It is stated that Śaiva devotee is considered to be different from an ordinary person and hence it is apt to perform their last rite in a special way. Deceased śaiva devotee are no. regarded as spirit (preta). Hence special sacramental procedures have been advocated for their last rites.

In the sacond chapter of Caryāpāda, it is stated that the person who is going to leave this mortal body should observe some rites for his spiritual progress towards liberation after knowing the possibility of transgression (utkrānti) through some indications that could be achieved in the future. He should purify the adhvas by inducing fire within himself through the Agni hymn and then quell it again by observing the 'tarpaṇa' with the water and dedicate cow, gold etc. in

view of attaining the supreme state of 'Śiva-sāyujya'. He should observe the procedure of 'tattva-yojana' with Śiva, Sadāśiva, and Īśvara and dedicate his sense organs to the respective Liṅgas i.e. the parts of the body should be assumed to be in union with their respective Liṅgas, such as Prasādaliṅga in vāk, Caraliṅga in pāṇi etc. For the rectification of faults on account of the failure in performing the duties of varṇāśrama and five celebrated Śaivācāras, he should observe the atonement or penance; drink the sacred water from the feet of Guru, Jaṅgama and Liṅga and get immersed in the deep meditation of Mahāliṅga after observing the 'Prāyopaveśaṇa' penance.

In the third chapter of Caryāpāda, a list of priority of the authorised persons for the performance of the last rites after the demise, has been stated. Son, grandson, great grandson and thus gradually the other relatives, friends and well wishers also have been entrusted the authority, from a very broad outlook, to perform the last rites of the deceased. Donating alms as per the capability and observing 'prājāpatya karma' have been regarded necessary as an atonement for the rectificaton of any deviation during the observance of rites. The last rite of the dead body has been advised to be performed within ten hours before being considered to be stale.

In the fourth chapter, the procedure for digging the samādhi for the śaiva devotees and other rites, such as, taking bath with the clothes on, shaving the hair, beard and moustaches, besmearing the ashes, wearing the Rudrākṣas, donating Śivaliṅga etc. have been enunciated in detail. It is regarded that the deceased attains Śiva-hood after having been performed the regular worship with proper procedure laid down continuously for ten days and elevated to the states of Maheśa on completion of the process of Ekoddiṣṭa śrāddha and Tattva-saṅyojana. During the ceremony of śrāddha, 'Tarpaṇa' is to be performed with milk and then Gāṇapatya, Ānand and Rudra sacrifices should be performed after the observance of the rite of Vṛṣotsarga. Then sixteen procedures of rites, viz. the half-monthly, monthly, six-monthly etc., the worship of fifty great Rudras that reside on the petals of the Ṣaṭasthalas, have been propounded clearly so that the sense of ego of the deceased is eliminated and he is able to proceed towards the goal of liberation. Since the rite of 'Tattva-saṅyojana' has been attached much importance and is regarded as essential for the

elevation of the four generations, so the rite of sapiṇḍa is not necessary for the śaiva devotees who attain liberation, the status of unison with Śiva, and enjoy the bliss of God by His grace.

After illustrating the various kinds of procedures to be fulfilled for the onward journey of the spiritual life, rite of Prakīranaka is to be performed, so that all doubts are eliminated from the mind of the performer. Observance of Tattva-saṅyojana, Ekoddiṣṭa, Pārvan for the Agnihotri have been stated clearly and the various procedures for the cessation of defilement occured due to the expiry of the near one have also been illustrated here gradually. Much stress has been laid on the rite of Tattva-saṅyojana, as it is the appropriate means for the enhancement of the spiritual life.

In the sixth chapter of Caryāpāda, the procedure of purification of the defilement caused by the expiry of the person belonging to the same lineage, has been laid down. There are four kinds of defilement viz. the minor, major, incomplete and complete. The state of defilement and duties in case of the death of the parents, is elaborate and continues for ten days, but the duration and the duties decreases in proportion to the distance of the relation. It also differs in case of the different categories of the castes. Naiṣtik (pure) Brahmacārī person belonging to Vānaprastha and ascetic are not affected by the defilements due to the births and deaths. Though strict injunctions have been laid down for the duties to eradicate the defilement caused by the birth and death at the proper time, but provisions have also been sanctioned for the purification before the scheduled time in special circumstances, such as, sacrifice, marriage, alms giving, war, revolution and at the time of tremendous sufferings. It is to be noted here that at the time of impured state 'Sandhyā' (regular japa in particular times) and the worship of Śiva, should never be abandoned.

In the seventh chapter, the procedures of atonement or penance for the failure and faults in observing the regular and the occasional rites have been enumerated elaborately. For the śaiva devotee observance of total fast has been prohibited. They should keep fast during the day only by way of purification but should eat food at night. The time of penance of Kṛcchra, Prājāpatya, Sāntapana etc. differ in accordance with the duration of companionship with the degraded persons. Daśarātra, Parāk, Cāndrāyana and double

Cāndrāyaṇa vrata are to be observed more and more in proportion to the defilements. Gāyatrī mantra is the purifier for many a defilements viz. if bitten by the dog, fox etc. The person killed by a caṇḍāl, cow or brāhmin is to be engraved without enchanting any hymn. Prāṇāyāma and alms giving also have been prescribed as the atonement for killing mungoose, rat, lizard, vulture, tortoise etc. Food tainted with hair, insects etc. is purified by the sacred ashes or having been heated on the fire. Such other simple procedures have been advised for many impurities occured for some reason or other. The upper part of the body from the naval is considered to be pure where as lower part from naval is regarded as impure. The food offered to the sacrifice like 'Som' and 'Madhupark' and the remainder of the food after having been taken by Guru, should never be regarded as impure rather it should always be accepted as the purifier.

In the last chapter (eighth) of Caryāpāda procedures of atonement both for the heinous and minor sin have been discussed. Cāndrāyaṇa, Kṛcchra Cāndrāyāṇa, Prājāpatya, Taptakṛcchra, Kṛchhra, Śāntapan, Parāk, Tryahodita, Atikṛcchra vrata etc. must be observed for heinous sin like having the sexual relations with unwilling women belonging to brāhmin, kṣatriya, vaiśya śūdra and cāṇḍāla; with the brother's wife, daughter-in-law, Guru's wife etc. Recitation of Gāyatrī mantra for several thousand times and the observance of Prāṇāyāma are the supreme purifiers and have been prescribed with almost all the atonements. One becomes free from the sins by enchanting Vāmadeva Sūkta, Rudraikādaśinī mantra and attains purification immediately by Pañcākṣara mantra. Enchanting the Atharvaśiras Upaniṣad, Nīlrudra and Trisuparṇa also liberate from all sins. Thus the procedures of atonement is a great relief for the human beings who might commit mistakes small or grave due to the ignorance during the long journey of life. At last the most exalted optimistic truth has been propounded that God ushers Grace and bestows 'Śiva-sāyujya' to the person who observes the principles and procedures laid down in the Śaiva scriptures with all sincerity and devotion.

Now it is my pleasant duty to remember and acknowledge the affection and help I have received from my wellwishers and friends. First of all I bow unto the feet of His Holiness Shri 1008 Jagadguru Dr. Chandrashekhar Shivacharya Mahaswamiji and most humbly pray for his blessings which, I feel, has always been showering on me.

I am immensely grateful to Pt. Vrajavallabha Dwivediji, Director, Shaiva Bharati Shodha Pratishthanam, Varanasi, for his kind help and valuable advices which he had rendered to me from time to time. I extend my most sincere thanks to Dr. G. C. Kendadamath who has very carefully checked the proof and offered his valuable suggestions. Last but not the least my affectionate thanks are due to Sri Chidananda O. Hiremath (Kasagi) for his very sincere effort in composing the book. Learned scholars may find many mistakes for which I beg to be excused and humbly seek their suggestions for further rectification.

I pray Lord Viśwanāth to pardon me for the errors and omissions which may have occured in translating this sacred scripture into English. Namaḥ Śivāya.

Mahāśivarātri **Rama Ghose**

27.2.1995

Chapter – 1

चन्द्रज्ञानागमः

प्रथमः पटलः

कलधौताचलोत्तुङ्गशृङ्गरिङ्गन्निकेतनम् ।
धर्ममूर्तिधरं श्रीमन्महावृषभकेतनम् ॥१॥
अनन्तरुद्रप्रमथपरिषन्निकषोज्ज्वलम् ।
अनन्तरुद्रमासाद्य धिषणो धिषणोन्नतः ॥२॥
परिस्पृशन् श्रीपदाब्जपीठं मूर्ध्ना मुहुर्मुहुः ।
बद्धाञ्जलिः सुप्रसाद्य नीचैर्वाचमुवाच ह ॥३॥

बृहस्पतिरुवाच

भगवन् करुणासिन्धो सर्वज्ञानसमाश्रय ।
नाविष्कृताश्चेद् भवता स्फुटमागमसंहिताः ॥
जगत् किलान्धतामिस्रे निमज्जेद् ज्ञानवर्जितम् ॥४॥
अविज्ञायैव यो लोके भवदागमसंहिताः ।
विपश्चितं स्वं मनुते न तस्माद् विद्यते पशुः ॥५॥

Mount Sumeru is the pleasure-abode of God Anantarudra who is the epitome of all virtues, whose flag is adorned with the symbol of the great bull, who occupies the supreme position in the huge congregation of the principal 'gaṇas' (ardent devotees) of the God Rudra; to such God Anantarudra[1] Bṛhaspati, the most intelligent teacher of the devas came and repeatedly bowed down to his feet with folded hands to seek his mercy and enquired with all humbleness (1-3).

Bṛhaspati[2] enquires–

O, the ocean of Grace! the only substratum of all knowledge, O God! if you would not have invented the different Saṁhitās of the *Āgama* scriptures, then the whole world would have been plunged into the deep darkness of ignorance due to the absence of the light of knowledge (4). No one is more ignorant than the person who thinks himself learned in this world without knowing the *Āgama* scriptures advocated by you (5). I have been able to be the teacher of the devas and

भवत्प्रसादसंपत्त्या भवदीयागमामृतम् ।
निपीयैवामरगुरुरभवं सिद्धसाधनः ॥६॥
आकर्णिता मया भागाश्चन्द्रज्ञानागताः शुभाः ।
बहवस्तदिह ब्रूहि कृपया शिवशासनम् ॥७॥
मोक्षधर्मा विशेषेण तत्रोच्यन्त इति श्रुतम् ।
अहं श्रुतेन येन स्यां विदिताशेषवेदनः ॥८॥

अनन्तरुद्र उवाच

युक्तं पृष्टं हि सुधिया त्रिदिवेशगुरो त्वया ।
शृणुष्वावहितो भूत्वा वक्ष्यामि शिवशासनम् ॥९॥

पशुपतिपदार्थनिर्वचनम्

ब्रह्माद्याः स्थावरान्ताश्च देवदेवस्य शूलिनः ।
पशवः परिकीर्त्यन्ते संसारवशवर्तिनः ॥१०॥
तेषां पतित्वाद् विश्वेशः शिवः पशुपतिः स्मृतः।
मलमायादिभिः पाशैः स बध्नानि पशून् पतिः ॥११॥

---

solve their problems only after receiving the nector of the *Āgamas* by your grace (6). I have learnt the different passages of the benign *Candrajñānāgama*[3]. Now please convey to me the main teachings of Lord Śiva (7). I have heard that the means of attaining mokṣa (liberation) have specially been described in this portion of *Āgama.* If you enlighten me with this knowledge, I shall be enriched with all the attainable knowledge (8).

Anantrudra replies–

O Bṛhaspati! the teacher of all the celestial beings, you are quite intelligent. You have put an appropriate question. Please listen to me carefully. I shall convey to you this teaching of Lord Śiva (9).

Lord Śiva, the bearer of Triśūl (symbol of Īccha, Jñāna and Kriyā) and the controller of all devas is called 'Paśupati' because He keeps under control all the beings from Brahmā to the animates and vegetations. These paśus are always entangled in the riddle of māyā (10). By virtue of being the Lord (controller) of these paśus (souls) Lord Śiva is called the 'Paśupati'. He binds the paśus with mala (ignorance) and māyā, hence He is termed as the pati (Lord) of the paśus (11).

स एव मोचकस्तेषां भक्त्या सम्यगुपासितः ।

चतुर्विंशतितत्त्वानां पाशत्वम्

चतुर्विंशतितत्त्वानि मायाकर्मगुणा अमी ॥
विषया इति कथ्यन्ते पाशा जीवनिबन्धनाः ॥१२॥

ब्रह्मादिस्तम्बपर्यन्तान् पशून् बद्ध्वा महेश्वरः ।
पाशैरेतैः पतिर्देवः कार्यं कारयति स्वकम् ॥१३॥

परशिवस्याज्ञया सर्वज्ञतत्त्वोत्पत्तिः

तस्याज्ञया महेशस्य प्रकृतिः पुरुषोचिताम् ।
बुद्धिं प्रसूते सा बुद्धिरहङ्कारमहङ्कृतिः ॥१४॥

इन्द्रियाणि दशैकं च तन्मात्रपञ्चकं तथा ।
शासनाद् देवदेवस्य शिवस्य शिवदायिनः ॥१५॥

तन्मात्राण्यपि तस्यैव शासनेन महीयसा ।
महाभूतान्यशेषाणि भावयन्त्यनुपूर्वशः ॥१६॥

ब्रह्मादीनां तृणान्तानां देहिनां देहसंगतिम् ।
महाभूतान्यशेषाणि जनयन्ति शिवाज्ञया ॥१७॥

Lord Śiva is again the only redeemer of paśus from their bonds[4] provided they adore Him with all sincerity and devotion. Twenty four elements of prakṛti which have been weaved by the rope of māyā and karma are the objective bonds through which He keeps the soul bound (12). Right from the Brahmā to the stage of vegetation, Maheśwara, the Lord of all beings makes them act as per His will by binding them with these bonds (13). As per the will of Lord Maheśwara, Prakṛti creates the Mahat (intelligence) for the enjoyment of Puruṣa. The Mahat (intelligence) creates the Ahaṅkāra (ego) and eleven organs and five Tanmātras have been produced from Ahaṅkāra.[5] All these have been created by the will of the Lord of the lords– the all grace Śiva (14-15). Under the noble control of God Śiva five gross elements have successively come out from the subtle elements, the Tanmātras (16). The gross elements only create the different types of bodies from the Brahmā to the grass as per the will of Lord Śiva (17).

बुद्ध्यादीनां व्यापाराः

अध्यवस्यति वै बुद्धिरहङ्कारोऽभिमन्यते ।
चित्तं चेतयते चाऽपि मनः संकल्पयत्यपि ॥१८॥
श्रोत्रादीनि च गृह्णन्ति शब्दादीन् विषयान् पृथक् ।
स्वानेव नान्यान् देवस्य दिव्येनाज्ञाबलेन वै ॥१९॥
वागादीन्यपि यान्यासंस्तानि कर्मेन्द्रियाणि च ।
यथा स्वं कर्म कुर्वन्ति नान्यत् किञ्चिच्छिवाज्ञया ॥२०॥
शब्दादयोऽपि गृह्यन्ते क्रियन्ते वचनादयः ।
अविलङ्घ्या हि सर्वेषामाज्ञा शम्भोर्गरीयसी ॥२१॥

पञ्चभूतोत्पत्तिकथनम्

अवकाशमशेषाणां भूतानां संप्रयच्छति ।
आकाशः परमेशस्य शासनादेव सर्वगः ॥२२॥
प्राणाद्यैश्च तथा नामभेदैरन्तर्बहिर्जगत् ।
बिभर्ति सर्वं शर्वस्य शासनेन प्रभञ्जनः ॥२३॥
हव्यं वहति देवानां कव्यं कव्याशिनामपि ।
पाकाद्यं च करोत्यग्निः परमेश्वरशासनात् ॥२४॥

Mahat (intelligence) determines, Ahaṅkāra (ego) imposes attachment to objects, imparting consciousness is the function of the chitta[6] and willing is the function of the Manas (mind) (18). Ear and other sense organs associate themselves with their own objects i.e. sound etc. as per the will of God (19). Speech and such other five are the motor organs. By following the will of God, all these motor organs perform their duties only, nothing else (20). The object sound etc. are associated with their respective organs ear etc. Speech etc. are uttered by the motor organ mouth because no one can ignore the firm discipline of Lord Śiva (21). Following the control of the Lord, the all pervasive ākāśa (space) provides the resort to all elements (22). Vāyu (air) takes different forms like prāṇa[7] etc. and protects the world internally and externally according to the will of the Lord (23). Agni or fire conveys the offerings for the devas and the ancestors. The same fire also cooks the food for the human beings as per the will of God (24). Water preserves

सञ्जीवनाद्यं सर्वस्य कुर्वन्त्यापः शिवाज्ञया ।
विश्वम्भरा जगन्नित्यं धत्ते विश्वेश्वराज्ञया ॥२५॥

दिक्पालानां शिवाज्ञयैव प्रवृत्तिः

देवान् पात्यसुरान् हन्ति त्रिलोकानभिरक्षति ।
आज्ञया तस्य देवेन्द्रः सर्वदेवैरलङ्घ्यया ॥२६॥
जीवतां व्याधिभिः पीडां मृतानां चैव यातनाः ।
अधार्मिकाणां धर्मेशः करोति शिवशासनात् ॥२७॥
निर्ऋतिर्विधिहीनानां फलं हरति कर्मणाम् ।
निशाचराधिपत्यं च कुरुते शङ्कराज्ञया ॥२८॥
आधिपत्यमपां नित्यं कुरुते वरुणोऽपि च ।
पाशैर्बध्नाति बध्यांश्च परमेश्वरशासनात् ॥२९॥
ददाति नित्यं यक्षेशो द्रविणं द्रविणेश्वरः ।
पुण्यानुरूपं भूतेभ्यः पुरशासनशासनात् ॥३०॥

---

all the lives of the animates by the will of the Lord. Earth who is able to sustain the world, does it only following the rule of the Lord (25).

Devendra[8] by distroying asuras protects the devas, the universe according to the unsurmountable instruction of the Lord (26). By following the rule of Lord Śiva, Dharmarāj gives diseases and sufferings to the non-believers during their life time and tortures after deaths (27). All the results of the deeds of the persons who perform their religious rites arbitrarily, without maintaining the code of religious scriptures are destroyed by Nirṛti[9] Devi (the Goddess of ill-luck) as per the instruction of the Lord Śiva. Such persons are possessed by the nocturnals (evil spirits that move in the night), that means such deeds are more favourable to the asuras than to the devas (28). Varuṇa controls over the seas and waters in accordance with the injunctions of the Lord, and imprisons the sinners by his weapon Varunapāśa (29). Following the will of the Lord Śiva, the Tripurāri who has established his full command over Tripura, Yakṣeśa Kuber, the Lord of wealth bestows offluence upon the souls in accordance with their virtuous deeds (30). According to the discipline of the Lord Īśāna, god Śeṣa carries the world

करोति सम्पदः शश्वज्ज्ञानं चापि सुमेधसाम् ।
निग्रहं चाप्यसाधूनामीशानः शिवशासनात् ॥
धत्ते तु धरणीं मूर्ध्ना शेषः शिवनियोगतः ॥३१॥

शिवशासनादेव ब्रह्मादीनां सृष्ट्यादिकर्तृत्वम्

सृजत्यशेषमीशस्य शासनाच्चतुराननः ।
तिसृभिर्मूर्तिभिः स्वाभिः पाति चान्ते निहन्ति च ॥३२॥
विष्णुः पालयते विश्वं विश्वेश्वरनियोगतः ।
सृजते ग्रसते चापि स्वकाभिस्तनुभिस्तथा ॥३३॥
हरत्यन्ते जगत् सर्वं हरस्तस्यैव शासनात् ।
सृजत्यपि च विश्वात्मा त्रिधा भिन्नस्तु रक्षति ॥३४॥

शिवशासनादेव कालादयः प्रवर्तन्ते

कालः करोति सकलं कालः संहरति प्रजाः ।
कालः पालयते विश्वं कालकालस्य शासनात् ॥३५॥
त्रिभिरंशैर्जगद्बिभ्रत् तेजोभिर्वृष्टिमादिशन् ।
दिवि वर्षत्यसौ भानुर्देवदेवस्य शासनात् ॥३६॥
पुष्यत्योषधिजातानि भूतानि ह्लादयत्यपि ।
देवैश्च पीयते चन्द्रश्चन्द्रभूषणशासनात् ॥३७॥

---

on his head. As per the will of Śiva he always bestows wealth and property to the virtuous. He is also the distroyer of the wicked (31).

Placing himself in the disciplined order of the Lord, four faced Brahmā assumes the role of trinity[10] and creates, sustains and finally destroys the world (32). Viṣṇu protects the world and by taking different forms, creates and finally annihilates it under the directions of the Lord (33). Remaining in the ordered discipline of that Lord, god Hara finally destroys the whole world but creates and protects it by assuming triadic form (34).

Kāla creates all the subjects in accordance with the will of its Lord i.e. Mahākāla and also protects and liquidates them (35). By being endowed with this trinity, Sūrya deva, the sun god moves around the sky spreading light and ushering rain on the world under the order of the Lord of the lords (36). As per the will of Lord Śiva who adorns himself

आदित्या वसवो रुद्रा अश्विनौ मरुतस्तथा ।
खेचरा ऋषयः सिद्धा भोगिनो मनुजा मृगाः ॥३८॥

शिवशासनादेव स्थावरजङ्गमादीनां सृष्टिः

पशवः पक्षिणश्चैव कीटाद्याः स्थावराणि च ।
नद्यः समुद्रा गिरयः काननानि सरांसि च ॥३९॥
वेदाः साङ्गाश्च शास्त्राणि मन्त्राः सोममखादयः ।
कालाग्न्यादिशिवान्तानि भुवनानि सहाधिपैः ॥
ब्रह्माण्डान्यप्यसंख्यानि तेषामावरणानि च ॥४०॥
वर्तमानान्यतीतानि भविष्यन्त्यपि कृत्स्नशः ।
दिशश्च विदिशश्चैव कालभेदाः कलादयः ॥४१॥

सर्वं शिवशासनादेव प्रवर्तते

यच्च किञ्चिज्जगत्यस्मिन् दृश्यते श्रूयतेऽपि वा ।
तत्सर्वं शङ्करस्याज्ञाबलेन समधिष्ठितम् ॥४२॥
आज्ञाबलात्तस्य धरा स्थितेह धराधरा वारिधराः समुद्राः ।
ज्योतिर्गणाः शक्रमुखाश्च देवाः स्थिरं चरं वा चिदचिद्यदस्ति ॥४३॥

---

with the moon–the Candra deva, bestows, medicinal qualities in the vegetation to usher happiness to all human beings and nector to the divine beings (37)[11]. Whatever is seen and heard in this world such as twelve Ādityas[12], eight Vasus[13], eleven Rudras[14], two Aśvinikumāras[15], Marutas[16], that roam in space (ākāśa), ṛṣis, siddhas, serpentiles, human beings, animals (38);

birds, insects, sthāvaras, trees, vegetations, rivers, seas, mountains, jungles and lakes etc. (39); four *Vedas* with their six parts (aṅgas)[17], various scriptures[18], different types of mantras, som etc. sacrifices, all the bhuvanas (spheres) with their controlling principles starting from Kālāgni to Śiva, innumerable universes (Brahmāṇḍas)[19], and their escorts (40); all the objects of the present, past and future, sides, corners and different Kālas and Kalās (41);

whatever is seen and heard in this world is sustained by the will of Lord Śaṅkara (42). As per the instruction of that Śaṅkara, the world is sustained. Mountains that balance the world, seas that carry the water, moon that remains in the sky, sun and stars, the bearers of the light,

बन्धमोक्षौ

एतावतां पशूनां हि द्विपदां च चतुष्पदाम् ।
ईशः शिवो बन्धमोक्षौ तद्वशे तिष्ठतो ध्रुवम् ॥४४॥

दीक्षया शिवप्रसादप्राप्तिः

अनन्तजन्ममरणकारणात् पाशसंचयात् ।
मुमुक्षुराचरेद्दीक्षां शाम्भवीं पाशकृन्तिनीम् ॥४५॥
न विना तत्प्रसादेन प्राणिनां बन्धविच्युतिः ।
लभ्यते तत्प्रसादोऽपि नानया दीक्षया विना ॥
वेदानुशासनमिदमेतद् वै शिवशासनम् ॥४६॥

शाम्भवव्रतस्य भवनिवारकत्वम्

वेधामनुक्रियाभिख्यदीक्षात्रितयशोभितम् ।
षडध्वशुद्धिकलितं गुरुकारुण्यसंभृतम् ॥
भस्मरुद्राक्षश्रीलिङ्गधारणात्मकमुत्तमम् ॥४७॥

---

devas of Indras etc., all the trees, plants, inanimate, and animate objects have their existence in the ordered system of the Lord Śiva (43).

The Lord Śiva is the master of all the four footed and two footed beings and it is a confirmed truth that their bondage and liberation are under the will of the Lord (44).

During the process of innumerable births and deaths, the mala, māyā, karma etc. — the bonds are accumulated. Dīkṣā is the only powerful means for the aspirator (of liberation) to depend on (45). Without the Grace of Lord Śiva[20], the soul cannot get release from the bonds and His blessings can never be obtained without the procedure of dīkṣā. This is the injunction of the *vedās* as well as the will of the Lord Śiva (46).

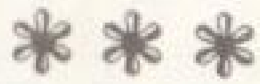
This great Śāmbhava penance[21] advocated by the *Vedas* and other scriptures is enriched by the three kinds of dīkṣās[22] (initiation) namely vedhā, manu (mantra) and kriyā, which purify ṣaḍadhva[23] and is endowed with the compassion of guru. In this procedure, the pure ashes, Rudrākṣas and the Iṣṭaliṅga is borne by the worshipper. This penance only aims at acquiring the Grace of the Lord. By maintaining this discipline worshipper can be released from the ocean of the world (47-

शाम्भवव्रतमेतद्धि वेदशास्त्रैकचोदितम् ।
इदं शिवप्रसादैककारणं भववारणम् ॥४८॥
एकैकमपि चास्याङ्गं मुक्तिदं कीर्तितं श्रुतौ ।
किमु वाच्यं नु सर्वाङ्गकलितं मोक्षदं त्विति ॥४९॥
इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पतिसंवादे शिवशासने
क्रियापादे शिवाधिक्यकथनं नाम प्रथमः पटलः ॥१॥

---

48). In the scripture or Śruti (*Veda* and *Āgama*) each of the phases has been considered enough to be the cause of the liberation. If all the phases are performed together, then what to speak of attaining mokṣa? That means liberation becomes easier (49).

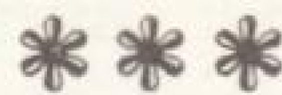
Here ends the first chapter of Kriyāpāda named as the Śivādhikyakathana, the later portion of Candrajñānāgama presented in the form of discourse between the Anantarudra and Bṛhaspati.



Notes and References

1. Anantarudra is considered to be the Vidyeśwaras who evokes impure māyā to create the world.
2. Bṛhaspati is the teacher of divine beings and is considered to be a very wise ṛsi.
3. *Candrajñānāgama* also known as *Candrahāsa* is one of the 28 *Śaivāgamas.* Kumārdeva has referred to this *Āgama* in his commentary on *Tattva-prakash* by Bhoja.
4. Mala Māyā and Karma are commonly called pāśa–the bond in all the śaiva scriptures which binds and cause the sufferings to the souls.
5. Only twenty five elements of evolution have been described here as in Sāṅkhya system where as *Śaivāgamas* describe thirty six principles. First five are pure, next seven are pure-impure and the last twenty four principles are the impure realm of creation.
6. Yoga, Vedānta and Śaivāgamas include 'chitta' in 'antahkaraṇa' along with Buddhi, Ahaṅkāras and manas admitted by Sāṅkhya.
7. Prāṇa, Apāna, Vyān, Samān, Udāna, the five kinds of vāyus admitted in Sāṅkhya and Yoga systems.

8. Indra is the King, the ruler of all the celestial beings.
9. Nrṛti is described as the goddess of sin in *Ṛgveda*–"दुतो निर्ऋत्या इदमाजगाम:" (10. 160. 1) : Sāyana explains thus–"निर्ऋत्या पाप देवताया दुतोऽनुचर:।"
10. 'Trimurti' is the combination of the three principles of creation, preservation and destruction inherent in Lord Śiva.
11. Oblation of a creeper named 'Som' in the sacrifice of 'Som' was customary. The creeper was thought to be related to moon. Divine beings used to be happy to drink the juice of the Som creeper.
12. Indras, Dhata, Bhaga, Twaṣta, Mithra, Varuṇa, Aryama, Vivasvan, Savitā, Puṣā, Aṇsumāna and Viṣṇu are the twelve Ādityās.
13. Dhara, Dhruva, Som, Viṣṇu, Anil, Anal, Pratyuṣa, and Prabhasa as per *Mahābhārat*. They are named in *Bhāgvata* as– Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vastu and Vibhāvasu.
14. Aja, Ekapāta, Ahirbudhnya, Pināki, Aparājita, Tryambaka, Maheśwara, Vṛṣākapi, Śambhu, Haraṇa, Iśwara are the eleven Rudras.
15. The twin, Aśvinī Kumārs are the physicians of the divine beings. Their names are Nasatya and Dasra.
16. Seven Marutas reside in each Vatskandhe like Āvaka, Pravaha etc. Their total number is 49. They are known as marutas in *Veda, Purāṇa.*
17. Śikṣā, Kalpa, Vyakaraṇa, Nirukta, Jyotiṣ and Chhanda are the six constituents of the *Veda.*
18. *Ṛk, Yajuḥ, Sāma, Atharva* are the four *Vedas*. *Ṛk, Yajuḥ,* and *Sāma* are combinely called the 'trayī'.
19. The description of 224 bhuvanas (Spheres) are found in *Śaivāgamas* right from Kālāgni upto Anuttara Śiva. Number differs in different *Āgamas.*
20. Creation, preservation, dissolution, concealment anugraha are five-fold actions of God Śiva. Descriptions are found in almost all the *Śaivāgāmas*. Anugraha is termed here as Prasād.
21. The details of Śāmbhava-vrata will be seen in the next chapters as aṣṭāvaraṇa (eight-fold sheathes), Pancācār (fivefold disciplines) etc.
22. The three kinds of initiation as Vedha, Mantra, and Kriya have been described in the chapter of 'Guru Kāruṇya-Sthala' of *Siddhānta-Śikhāmaṇi.*
23. Śiva and Śakti are inseperable as the word and the meaning. Word is manifested as varna, pada and mantra where as artha is developed as the Kalas, Tattva and Bhuvana. This manifestation is called as 'Ṣaḍadhvātmak' world. At the time of initiation Guru purifies these six fold adhavas found in the human body. Detail descriptions are found in the scriptures of Śaivism.



Chapter – 2

द्वितीयः पटलः

बृहस्पतिरुवाच

सर्वज्ञानसुधाम्बोधे करुणैकविभूषण ।
शाम्भवीयव्रताङ्गानां माहात्म्यं विनिबोधय ॥१॥

अनन्तरुद्र उवाच

अष्टावरणानि

गुरुर्लिङ्गं जङ्गमश्च तीर्थं चैव प्रसादकः ।
भस्मरुद्राक्षमन्त्राश्चेत्यष्टावरणसंज्ञिताः ॥२॥
इमानि शिवभक्तानां भवदोषततेः सदा ।
निवारणैककार्याणि ख्यातान्यावरणाख्यया ॥३॥

१. गुरुस्वरूपं महिमा च

अष्टानामादितस्त्वेषां स्वरूपं महिमाऽपि च ।
संग्रहेण प्रवक्ष्यामि शृणुष्वैकाग्रचेतसा ॥४॥
मोक्षस्य दीक्षासंप्राप्त्यै गुरुः स्यान्मूलकारणम् ।
न विना गुरुणा सिद्ध्यै साधनानि भवन्त्यलम् ॥५॥
शिष्यस्तु शिक्षणीयत्वाद् गुरुर्गौरवकारणम् ।
तस्मात् सर्वप्रयत्नेन गुरोर्गौरवमाचरेत् ॥६॥

Bṛhaspati enquires–

O Anantarudra! the ocean of knowledge, the abode of compassion, please teach me the important features of 'Śāmbhava' penance (1).

Anantarudra replies–

Guru, Liṅga, Jaṅgama, Tīrtha, Prasāda, Bhasma, Rudrākṣa and Mantra – these eight fold are the famous sheaths termed as aṣṭāvaraṇas[1] (2). These eight fold elements protect the devotees of Śiva from the evils of the world (3).

I am gradually describing in brief, the nature and distinctive features of these eight fold protective coverings from the beginning to the end. Listen to it attentively (4). The initiation for the attainment of liberation can only be obtained from the Guru. Without the help of Guru no penance could ever be helpful in producing the (desired) result (5). Guru teaches the pupil. He becomes the object of glory for the desciple

योगुरुः स शिवः प्रोक्तो यः शिवः स गुरुः स्मृतः ।
गुरुर्वा शिव एवाथ विद्याकारेण संस्थितः ॥७॥

शिव-विद्या-गुरूणां समानफलदत्वम्

यथा शिवस्तथा विद्या यथा विद्या तथा गुरुः ।
शिवविद्यागुरूणां च पूजया सदृशं फलम् ॥८॥

सर्वदेवात्मकश्चासौ सर्वमन्त्रमयो गुरुः ।
तस्मात् सर्वप्रयत्नेन तस्याज्ञां शिरसा वहेत् ॥९॥

गुर्वाज्ञापालनेन सत्फलप्राप्तिः

श्रेयोऽर्थी यदि गुर्वाज्ञां मनसाऽपि न लङ्घयेत् ।
गुर्वाज्ञापालको यस्माद् ज्ञानसंपत्तिमश्नुते ॥१०॥

गच्छंस्तिष्ठन् स्वपन् भुञ्जन् यद्यत्कर्म समाचरेत् ।
समक्षं यदि कुर्वीत तत्सर्वं गुर्वनुज्ञया ॥११॥

गुरोर्गेहे समक्षे वा न यथेष्टासनो भवेत् ।
गुरुर्देवो यतः साक्षात् तद्गृहं देवमन्दिरम् ॥१२॥

पापिनां च यथा संगात् तत्पापफलभाग् भवेत् ।
तद्वदाचार्यसङ्गेन तद्धर्मफलभाग् भवेत् ॥१३॥

---

and enhances his (pupil's) dignity. Hence the desciple must have immense regards for Guru (6). Guru is Śiva Himself and Śiva is called Guru. Whether Guru or Śiva, both of them have been accepted as the epitome of vidyā. Vidyā is not different from both of them (7).

Śiva is knowledge and knowledge is Guru. Thus the same result is obtained by worshipping the Śiva, knowledge and Guru (8). Guru is the abode of all divine beings and all mantras. Hence man should bow down and obey the orders of Guru with all humility (9). One who desires well being, should never think of violating the order of Guru because the adherent of order of Guru is sure to achieve the wealth of knowledge (10). Whatever man does, like walking, sitting, sleeping and eating etc. should be performed in accordance with the instructions of the Guru (11). One should not behave arbitrarily before Guru or at the place of Guru because Guru is equal to God and his place is a divine temple (12). As the man in the company of the sinner acquires the result of his sin, so also in the company of ācāryā the man acquires the results of his

यथेह वह्निसंपर्कान्मलं त्यजति काञ्चनम् ।
तथैव गुरुसंपर्कात् पापं त्यजति मानवः ॥१४॥
यथा प्रज्वलितो वह्निर्निष्ठां काष्ठस्य निर्दहेत् ।
तथाऽयमपि सन्तुष्टो गुरुः पापं क्षणाद् दहेत् ॥१५॥

गुरोः क्रोधेन सर्वनाशः

मनसा कर्मणा वाचा गुरोः क्रोधं न कारयेत् ।
तस्य क्रोधेन दह्यन्ते ह्यायुःश्रीर्ज्ञानसत्क्रियाः ॥१६॥
तत्क्रोधकारिणो ये स्युस्तेषां यज्ञाश्च निष्फलाः ।
यमाश्च नियमाश्चैव नात्र कार्या विचारणा ॥१७॥
गुरोर्विरुद्धं यद्वाक्यं न वदेज्जातुचिन्नरः ।
वदेद् यदि महाघोरे रौरवे पतति ध्रुवम् ॥१८॥
नैर्गुण्ये ख्यापिते तस्य नैर्गुण्यशतभाग्भवेत् ।
गुणे तु ख्यापिते तद्वत् सर्वं पुण्यफलं भवेत् ॥१९॥
गुरोर्हितं प्रियं कुर्यादादिष्टो वा नरः सदा ।
असमक्षं समक्षं वा तस्य कार्यं समाचरेत् ॥२०॥

---

virtuous deeds (13). As the gold forsakes its impurities after coming into the contact with the fire, so also man abandons all his sins in the company of Guru (14). As the burning fire burns the wood fully, so Guru who is pleased with his pupil, eradicates his sins within a moment (15).

One must not perform any deed either mentally, verbally or physically as to irritate Guru; arouse anger because Guru's anger destroys the life, glory, knowledge and all good deeds of the desciple (16). The anger of Guru makes the penance (yajñas) fruitless. Yama such as non-violence and niyama like the disciplines of purity becomes meaningless for him, there is no doubt in it[2] (17). One must not utter anything that goes against Guru. If he does it, then he is sure to fall into immensely torturous Raurava naraka (18). If one propagates the non-virtuousness of Guru, then he himself becomes the embodiment of non-virtuousness, and if he praises the virtuousness of Guru, then he becomes the incumbent of all virtues (19). Man should perform the pleasant and benign duties directed by Guru both in his absence and presence (20).

गुरोरागमने शिष्यस्याचरणम्

गुरुं स्वगृहमायान्तं दृष्ट्वा भक्तियुतो जनः ।
नत्वा तदासनं दत्त्वा चासीत तदनुज्ञया ॥२१॥
स्वाचार्यचरणद्वन्द्वप्रक्षालितजलं सदा ।
यः पिबेद् धारयेद्भक्त्या सर्वपापैः प्रमुच्यते ॥२२॥
चन्दनं चाक्षतं पुष्पं स्वर्णं ताम्बूलमम्बरम् ।
पात्रे निधाय गुरवे शिष्यो दद्यान्न पाणिना ॥२३॥
संभोजयित्वा स्वगुरुं पश्चाद् भुञ्जीत बुद्धिमान् ।
गुरोः पुरस्ताद्यो भुङ्क्ते गुरुद्रोही स उच्यते ॥२४॥
ताम्बूलमुत्तमं तस्मै ततः पात्रेण दापयेत् ।
पश्चादिष्टानि वस्तूनि दत्त्वा नत्वा क्षमापयेत् ॥२५॥
शुभकार्येषु सर्वेषु विवाहादिषु भक्तितः ।
गुरुमभ्यर्चयेच्छिष्यो वस्त्रैर्हैमाङ्गुलीयकैः ॥२६॥
दरिद्रश्चोदितेष्वेषु निजशक्तिमवञ्चयन् ।
अवश्यमर्चयेच्छिष्यो गुरुं लब्धधनेन वा ॥२७॥

Seeing Guru coming towards his house, one should bow down with reverence and should take seat after offering him the honourable seat and getting his permission (21). One who drinks the water with reverence after washing both the feet of Guru and washes his own body with that water, becomes free from all sins (22). Sandle, rice, flower, gold, betel leaves, and clothes, whatever the desciple desires to offer to his Guru should offer him in a plate, not with bare hand (23). Wise person should take food only after offering it to his Guru. One who takes his food beforehand is called the 'enemy of Guru' (24). Good betel leaves kept in a plate should be offered to Guru after the meal. Then he should beg his pardon after offering all the desired objects (25). One should adore Guru with reverence after offering him clothes, golden ring and ornaments etc. on the auspicious occasions such as marriages etc. (26). Disciple should worship Guru by observing the above mentioned rules in accordance to his capacity (27).

गुरुयात्राफलाधिक्यम्

गुरुयात्रा देवयात्रा तीर्थयात्रेति च त्रिधा ।
आसां त्रिविधयात्राणां गुरुयात्रा फलाधिका ॥२८॥

गुरुसंदर्शनार्थाय भक्त्या यात्रां करोति यः ।
पुण्यदेही स विज्ञेयः समस्तामरवल्लभः ॥२९॥

शिष्यो गुरुस्थितं ग्रामं प्रविशन् वाहनादिकम् ।
वर्जयेद् गृहसामीप्ये तथा वै पादुकानि च ॥३०॥

गुरुसेवाविधानम्

गुरुं दिदृक्षुर्यः शिष्यः सद्भक्त्याऽनुदिनं मुदा ।
रिक्तपाणिर्न संपश्येद्यथा राजा तथा गुरुः ॥३१॥

फलं प्रसूनं ताम्बूलमन्यत् किमपि वस्तु च ।
तेष्वेकं गुरवे दत्त्वा नमस्कुर्यात् ततो गुरुम् ॥३२॥

श्रीमानपि तपस्वी च शास्त्रज्ञः कुलशीलवान् ।
कुर्याद्दण्डनमस्कारं निर्लज्जो गुरुसन्निधौ ॥३३॥

उपचारेषु सर्वेषु द्वावेवात्यन्तशोभनौ ।
प्रियवाणी प्रणामश्च तौ विनाऽन्ये वृथा स्मृताः ॥३४॥

Visit to Guru, visit to deity and pilgrimage are the three kinds of visits. Among these, visit to Guru is the most fruitful one (28). One who visits Guru with reverence is considered to be the most virtuous person. He becomes favourite of all the gods (29). Desciple should walk on foot on reaching the village of Guru; he should get down from the vehicle and remove the shoes on coming to Guru's house (30).

The desciple who desires to see the Guru happy, should not visit him empty handed since Guru is a person to be adored like the King (31). Hence fruits, flowers, betel leaves etc. whatever could be obtained easily, should be offered first to Guru at the time of worship (32). The desciple may be virtuous, worshipper, learned knower of the scriptures, may belong to the cultured family, but he should unhesitatingly bow down to his Guru (33). Of all the etiquettes two are praised verymuch. One is sweet words and the other is the bowingdown. All other etiquettes except these two are considered meaningless (34).

गुरुप्रदक्षिणा

अग्रे दृष्ट्वा नमस्कृत्य प्रदक्षिणमनुस्मरन् ।
प्रदक्षिणं च कुर्वीत यथा शक्त्यनुसारतः ॥३५॥

प्रदक्षिणज्ञो यो धीमान् न तु दीर्घपदं न्यसेत् ।
न गच्छेत् त्वरितो धीमान् न वदेदितरैः सह ॥३६॥

पदे पदान्तरं न्यस्य करौ चलनवर्जितौ ।
स्तुतिं वाचा हृदा ध्यानमेवं कुर्यात् प्रदक्षिणम् ॥३७॥

गुरोः पुरतः शिष्यस्याचरणम्

स्वगुरोः पुरतः शिष्यो नेतरान् कीर्तयेज्जनान् ।
असह्यभाषणं चैव न वदेदितरेतरम् ॥३८॥

नानृतं नाप्रियं वाक्यं न गुह्यं चापि भाषयेत् ।
नाप्रच्छन्नमुखो ब्रूयाद् गुरोरग्रे कदाचन ॥३९॥

स्वामि-भट्टारकाचार्य-देव-श्रीगुरुनामभिः ।
वाच्यः सदा गुरुः शिष्यैर्जातुचिन्नान्यनामभिः ॥४०॥

त्वंशब्दं न प्रयुञ्जीत गुरौ शिष्यः कदाचन ।
आज्ञां न लङ्घयेत् तस्य समं नोपविशेत् तथा ॥४१॥

Guru should be adored, if seen ahead. One should meditate on him and should encircle him reveredly as per his capacity (35). The tactful person who knows the encircling process, should not use long and lengthy steps. He should neither do it hurriedly nor should unnecessarily talk to anybody (36). He should take steps using both the feet slowly and alternately, should take the round uttering the praising poem and meditating him in the heart (37).

Desciple should never indulge in criticising other people unnecessarily before Guru. Thus he should not also use exciting and intolerable language among themselves before him (Guru) (38). One should never use false, unpleasant or murmuring words with Guru. He should not talk to Guru without using clothes or covering the mouth with hands (39). Guru should be addressed as the master, Bhattārak, Ācārya, Deva, Sri Guru etc. Desciple should never address Guru except these epithets (40). Desciple should never use the word 'tvam'[3] for Guru. He should never surmount his injunction and sit on the same seat (41). The

आसनं वाहनं वस्त्रं भूषणं शयनं तथा ।
न कुर्याद् गुरुसादृश्यं गतिसिद्धिहितेप्सुभिः ॥४२॥
पात्रं स्नानजलं छायां माल्योपकरणानि च ।
भक्तिहीनोऽपि पादाभ्यां न स्पृशेन्नैव लङ्घयेत् ॥४३॥

गुरोरुपेक्षा हानिकरी

यः पश्यति गुरुं शिष्यः साधारणमनुष्यवत् ।
तस्य भक्तिर्वृथा विद्वन् भवत्यत्र न संशयः ॥४४॥
समस्तदेवतावासं सर्वमन्त्रास्पदं गुरुम् ।
उपेक्षते यः पापात्मा रौरकं नरकं व्रजेत् ॥४५॥

गुरुभक्तिमहिमा

गुरावत्यन्तभक्तस्य शिष्यस्येह परत्र च ।
न किञ्चिद् दुर्लभं विद्वन् समस्तं सुलभं सदा ॥४६॥
इत्थमाचारवान् भक्त्या नित्यमुद्युक्तमानसः ।
गुरुप्रियकरः शिष्यः सर्वान् धर्मांस्तथार्हति ॥४७॥

गुरुलक्षणम्

गुरुश्च गुणवान् प्राज्ञः परमानन्दभासकः ।
तत्त्वविच्छिवसंसक्तो मुक्तिदो न तु चापरः ॥४८॥

---

man who wants his own progress, success and welfare, should not use the seat, the vehicle, the clothes, the ornaments and the beds of the same kind as Guru does (42). The desciple who has lost all respect towards Guru also should not touch his belongings such as utensils, bathing water, shadow and garland (of Guru) with the legs (43).

The adoration of the desciple becomes fruitless if he considers Guru as an ordinary person, a man only; O Bṛhaspati! there is no doubt in it (44). No body will be considered a bigger sinner and is sure to suffer in Raurava naraka who disregards his Guru, the bearer of all mantras and devas (45).

O learned one! the desciple who possesses deep regards for the master, nothing is unavailable for him in this world and beyond the world. Everything is easily accessible for him (46). One who is endowed with all the virtues and always readily performs the desired duties advocated by Guru is able to maintain his virtuous duties (47).

One who is virtuous, learned, capable of ushering the enjoyment of

शैवसिद्धान्ततत्त्वज्ञः प्रतिष्ठामन्त्रपारगः ।
मोक्षदः करुणोपेतो वीतरागो विमत्सरः ॥४९॥
क्रियादिज्ञानपर्यन्तशिवतत्त्वविनिश्चयः ।
सम्प्रदायागतज्ञानो गुरुवंशसमुद्भवः ॥५०॥
लिङ्गाङ्गस्थलभेदज्ञः षट्स्थलज्ञानतत्परः ।
दीक्षाकर्मादिकुशलः षडध्वज्ञानवत्सलः ॥५१॥
शिवस्य च गुरोर्भक्तः शिवैकाहितमानसः ।
शिवार्चनासक्तचित्तः शिवध्यानैकतत्परः ॥५२॥

गृहस्थस्यैव गुरुत्वसमर्थनम्

गुरुर्गृहस्थ एव स्यान्न कदाचिद्यतिर्गुरुः ।
वानप्रस्थयतीनां तु गुरुत्वं निष्फलं भवेत् ॥५३॥

गुरुतत्त्वनिर्णयः

गुरवो बहवः सन्ति शिष्यवित्तापहारकाः ।
दुर्लभोऽयं गुरुर्लोके शिष्यहृत्तापहारकः ॥५४॥

---

supreme bliss, possessor of sattva guṇa, devotee of Lord Śiva and is able to bestow the freedom (liberation), is only worthy of being a Guru. Otherwise, he can not be the Guru (48). Guru is the knower of the tenets of Śaiva philosophy. He is the knower of the mantras and the process of the rituals. He is the bestower of liberation, merciful, unattached and devoid of jealousy (49). One (Guru) who possesses the definite knowledge of all the metaphysical and religious practices from action to knowledge i.e. the four processes — the kriyā, charyā, yoga and jñāna, belongs to the family of Guru and acquires knowledge through the tradition of teacher and pupil[4] (50). One who is fully conversant with the difference between Liṅga and aṅga sthala, who always remains engrossed in explaining the mystery of six-fold sthalas (Ṣatasthala) (51), one who is devoted to Śiva and Guru, whose mind is fully engrossed in Śiva, who always remains absorbed in worshipping Śiva and who practices an unflinching meditation on Śiva, can, in the true sense, be the Guru (52).

Guru should be a family man. A sage can never be accepted as Guru. The result of regarding a sage and a retired householder (vānprastha) as a Guru is unproductive (53).

Lot of people as Guru are common who squeeze the money of the

संवित्तिजननं सत्यं परानन्दसमुद्भवम् ।
तत्तत्त्वं विदितं येन स एवानन्ददर्शकः ॥५५॥
स पुनर्नाममात्रेण संवित्तिरहितस्तु यः ।
अन्यं न तारयेदज्ञः किं शिला तारयेच्छिलाम् ॥५६॥
एषा तन्नाममात्रेण मुक्तिर्वै नाममात्रिका ।
यैः पुनर्विदितं तत्त्वं ते मुक्ता मोचयन्त्यपि ॥५७॥
तत्त्वहीने कुतो बोधः कुतो ह्यात्मपरिग्रहः ।
परिग्रहविनिर्मुक्तः पशुरित्यभिधीयते ॥५८॥
पशुभिः प्रेरितश्चापि पशुत्वं नातिवर्तते ।
तस्मात्तत्त्वं विदित्वेह मुक्तो मोचक इष्यते ॥५९॥
सर्वलक्षणयुक्तोऽपि सर्वशास्त्रं विदन्नपि ।
सर्वोपायविधिज्ञोऽपि तत्त्वहीनस्तु निष्फलः ॥६०॥

---

desciples but rare are those who are able to remove the pain (of the mind) of the desciple (54). True wisdom emerges from the state of supreme bliss (ecstacy), i.e. the person who is immersed in bliss, is capable of imparting the true knowledge. One who knows this truth, and in whom the supreme bliss is manifested can only lead the desciple to the supreme bliss (55). On the contrary, one is called Guru in vain, if the true knowledge has not emerged in him. Such unenlightened person is unable to redeem others. Is a stone able to save another stone? (56). Some philosophers regard the liberation as a dormant state. It is simply a state of no use. On the contrary, a wise person being himself free is capable to liberate others also (57). How can he be enlightened who is debarred of the true knowledge (Śivajñāna)? How would he be able to know himself (his own nature)? One is called paśu who does not possess the knowledge of his own self (58). Paśutva (finitude) can never be eradicated by another finite being. Hence one who has attained freedom by enlightening himself with the true knowledge, is able to liberate others (59). All is in vain, if the person is devoid of the knowledge of truth even if he possesses all the qualities, well versed in all scriptures, religious duties and means of liberation (60).

दुष्टगुरुलक्षणम्

व्यसनी वामनः कुब्जो कोपी च कुटिलः खलः ।
चपलोऽधिकहीनाङ्गः पापीयान् सूचकोऽन्त्यजः ॥६१॥
व्याधिगस्तार्किकः शूरः काकनादो बकव्रती ।
गुरुदेवद्विजातीनां निन्दको वृषलीपतिः ॥६२॥
लम्बोष्ठे वक्रनासश्च गलीनः(लितः) कलहप्रियः।
परापवादशीलश्च वर्जनीयो गुरुः स्मृतः ॥६३॥
अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः ।
शठो मिथ्याविनीतश्च बकव्रतचरो द्विजः ॥६४॥

योग्यगुरुवरणम्

यस्यानुभवपर्यन्ता मतिस्तत्त्वे प्रतिष्ठिता ।
तस्यावलोकनाद्यैश्च परानन्दोऽभिजायते ॥६५॥
तस्माद्यस्यैव संपर्कात् प्रबोधानन्दसंभवः ।
गुरुं तमेव वृणुयान्नापरं मतिमान्नरः ॥६६॥

शिष्यलक्षणं तत्कर्तव्यं च

तत्रादावुपसंगम्य ब्राह्मणं वेदपारगम् ।
गुरुमाराधयेत् प्राज्ञं सुभगं प्रियदर्शनम् ॥६७॥

One should never admit a person as Guru who is addicted to evil practices, dwarf, hump-backed, ill tempered, crooked, evil, unsteady, having more or less limbs, sinful, plaintiff and of low caste (61). One who is ill, irrational, wrestler, foul-mouthed like a crow, contemplate like a crane, abuser of Guru, god, twice born and husband of an unchaste woman can never be regarded as Guru (62). One who has a large lips, curved nose and a leper, quarrelsome, fault-finder' undignified, should not be accepted as Guru. (63). One who sees low, unmannerly, always runs after selfish end, cunning, pretends humility, such deceitful brahmin should never be admitted as Guru (64).

One who is able to enjoy the truth (supreme) remaining immersed in it and the pleasure is evoked on seeing and talking to him, is fit to be welcome as Guru (65). Sensible man should recognize the person as Guru whose company awakens happiness and solace, not the other (66).

For this purpose one should approach a person who is wise, lucky,

सर्वाख्येयप्रदातारं करुणाक्रान्तमानसम् ।
तोषयेत् तं प्रयत्नेन मनसा कर्मणा गिरा ॥६८॥
तावदाराधयेच्छिष्यः प्रसन्नोऽसौ भवेद्यथा ।
तस्मिन् प्रसन्ने शिष्यस्य सद्यः पाशक्षयो भवेत् ॥६९॥
तस्माद्धनानि रत्नानि क्षेत्राणि च गृहाणि च ।
भूषणानि च वासांसि यानशय्यासनानि च ॥७०॥
एतानि गुरवे दद्याद् भक्त्या वित्तानुसारतः ।
वित्तशाठ्यं न कुर्वीत यदीच्छेत् परमां गतिम् ॥७१॥
स एव जनको माता भ्राता बन्धुजनः स्वयम् ।
मित्रं धनं च यत्तस्मात् सर्वं तस्मै निवेदयेत् ॥७२॥
निवेद्य पश्चात् स्वात्मानं सान्वयं सपरिग्रहम् ।
समर्प्य सादरं तस्मै नित्यं तद्वशगो भवेत् ॥७३॥
यदा शिवाय स्वात्मानं दत्तवान् देशिकात्मने ।
तदा शैवो भवेद् देही न ततोऽस्ति पुनर्भवः ॥७४॥
देशिकाकृतिमास्थाय पशोः पाशानशेषतः ।
छित्वा परं पदं देवो नयत्येनमसंशयम् ॥७५॥

---

good looking, and well versed in *veda, vedant* and worship him as Guru (67). One should try to please his Guru whole heartedly with his mind, action and speech who is the bestower of all knowledge and whose heart is full of mercy (68). Disciple should serve the Guru till his contentment. All bonds of disciple are immediately shattered by the graciousness of Guru (69). Hence disciple should entrust wealth, gems, farm, house, ornaments, clothes, vehicles, beds, seats, etc. to Guru (70). As far as possible the disciple should offer these objects respectfully to Guru without any miserly attitude; ultimate goal may be attained by doing so (71). Only Guru is his father, mother and brother. He is also his friend, well-wisher and is regarded as the only wealth. Hence everything should be surrendered to him (72). After abandoning these things he should renounce his whole family, son, wife etc. and live as per his advice (73). If the disciple fully surrenders himself to the Guru, the living form of God, then he becomes the God himself, becomes free from the cycle of birth and death (rebirth is abolished for him) (74). God himself in the

शिष्यपरीक्षा

गुरुस्तु स्वाश्रितं शिष्यं परीक्षेद् वर्षमेककम् ।
ब्राह्मणं क्षत्रियं वैश्यं द्वित्रिवर्षकमेव वा ॥७६॥
प्राणद्रव्यप्रदानाद्यैरादेशैश्च समासमैः ।
उत्तमांश्चाधमे कृत्वा नीचानुत्तमकर्मणि ॥७७॥
आकृष्टास्ताडिता वा ये विषादं नैव यान्त्यपि ।
ते योग्याः सततं शुद्धाः शिवसंस्कारकर्मणि ॥७८॥
अहिंसका दयावन्तो नित्यमुद्युक्तचेतसः ।
अमानिनो बुद्धिमन्तस्त्यक्तस्पर्धाः प्रियंवदाः ॥७९॥
ऋजवो मृदवः स्वच्छा विनीताः स्थिरचेतसः ।
शौचाचारसमोपेताः शिवभक्ता द्विजातयः ॥८०॥
एवं वृत्तसमोपेता वाङ्मनःकायकर्मभिः ।
शोध्या बोध्या यथान्यायमिति शास्त्रविनिश्चयः ॥८१॥

गुरुमहिमा

शिवे रुष्टे गुरुस्त्राता न रुष्टे निजसद्गुरौ ।
त्राता शिवस्तदेतस्माद् गुरुपूजारतो भवेत् ॥८२॥

---

form of Guru annihilates the bonds of the paśu (soul) and restores him to the ultimate state, there is no doubt in it (75).

Guru should keep the disciple on probation–one year for the brahmin, two years for kṣatriya and three years for vaiśya (76). Disciple should randomly be asked to offer the life, or the articles etc. and the disciples who belong to high caste should be asked to do the work of a low rank and the low caste one should be ordered to perform dignified work (77).

That disciple is considered to be pure, capable and eligible for receiving the Śiva-dīkṣā who never feels unhappy and annoyed despite of being abused and physically illtreated (78). Non-violent, merciful, ever vigilant, ego-less, wise, devoid of jealousy, sweet-tongued, simple hearted, soft-spoken, pious, modest, decisive, neat and clean, humble, devotee of Śiva, twice born, righteous - such disciple should be welcomed and well-treated by purifying his speech, mind, body and work (79-81).

Guru protects the disciple if God becomes angry but God does not

यः स्वस्य गुरुपूजां तु त्यक्त्वा शिवपदं यजेत् ।
पराङ्मुखः शिवस्तस्य नरकं संप्रयच्छति ॥८३॥

गुरुपूजाफलम्

एतत्सर्वं परिज्ञाय पूजां कुर्याद् गुरोः स्वयम् ।
गुरुः पूजाभिसंतुष्टः स्वसायुज्यं प्रयच्छति ॥८४॥
कार्तिके सोमवारे च पुष्पैः पत्रैः फलैर्यजेत् ।
शक्तश्चेत्तस्य पूजायां मासमेकमतन्द्रितः ॥
त्रिकालं वाऽथ षट्कालं प्रदोषे वा समर्चयेत् ॥८५॥
भूतिरुद्राक्षभूषाढ्यः पञ्चाक्षरमनुं जपन् ।
त्वरया गुरुसामीप्यं गतस्तत्पादपङ्कजौ ॥
नमस्कृत्वाऽऽनयेद्भक्त्या स्वगृहं प्रति तं गुरुम् ॥८६॥

गृहागतस्य गुरोः सत्कारः

आन्दोलिकायामारोप्य गजे वाऽपि तुरङ्गमे ।
अनुगच्छेत् स्वयं भक्त्या वाद्यघोषसमन्वितः ॥८७॥
गृहं नीत्वा गुरुं पश्चात् क्षालयंस्तत्पदद्वयम् ।
तेनोदकेन शिरसि संप्रोक्ष्य स्वजनैः सह ॥८८॥

---

save him if Guru is annoyed with the disciple. Hence one should always remain absorbed in worshipping Guru (82). Śiva turns away from the person who worships Him (Śiva) leaving aside the Guru, he is doomed to hell (83).

Knowing this, disciple should always worship Guru. Lord Śiva bestows him 'sāyujya (closest) liberation being pleased for the devotion to Guru (84). One should offer flowers, fruits and leaves on every monday of the month of Kārtik (Oct-Nov). If possible the disciple should worship Guru steadfastedly thrice or six times in a day or in dusk during the whole month of Kārtik (85). Besmearing the sacred ashes, wearing Rudrākṣa and reciting the five-lettered hymn (Pañcākṣara), the disciple should approach immediately and bow down to the lotus feet of Guru; thereafter he should respectfully invite him to his house (86).

While taking Guru to his house on palanquin, elephant or horse, disciple should respectfully follow behind along with the beat of the drum (87). On reaching home, he should wash the feet of Guru and

दत्त्वा हस्तावलम्बं च ततो नीत्वा गृहान्तरम् ।
प्रकल्प्य चासनं श्रेष्ठं निवेश्य प्रीतिपूर्वकम् ॥
यथाविध्यवधानेन पूजयेद् गुरुमव्ययम् ॥८९॥
गुरोः समर्चासमये दीपानष्टोत्तरं शतम् ।
षट्त्रिंशद्वा यथाशक्ति ज्वालयेदन्वहं बुधः ॥
त्रयोदश्यादिषु गुरुमर्चयेद् भव्यमण्टपे ॥९०॥
उक्तं यद्गुरुणा पूर्वं शक्यं वाऽशक्यमेव च ।
करोत्येव हि पूतात्मा प्राणैरपि धनैरपि ।
शरीराद्यर्थकं सर्वं गुरुं दद्यात् स शिष्यकः ॥९१॥
माहेश्वरान् सपत्नीकान् पत्न्या सह दृढव्रतः ।
पूजयेद् भोजनाद्यैश्च पञ्च वा दश वा शतम् ॥
अग्रपाकं निवेद्याग्रे भुञ्जीयाद् गुर्वनुज्ञया ॥९२॥
धनरूपैः पादुकाद्यैः पादसंग्रहणादिभिः ।
स्नानाभ्यञ्जननैवेद्यभोजनैश्चापि पूजयेत् ॥९३॥

गुरुप्रसादग्रहणम्

गुरुपूजैव पूजा स्याच्छिवस्य परमात्मनः ।
गुरुशेषं तु तत्सर्वमात्मशुद्धिकरं भवेत् ॥९४॥

---

sprinkle that water on his own head and on others also (88). Guru, the eternal one should be taken home respectfully holding his hands, should be offered best possible seat and worshipped delightfully as per tradition (89). Wise disciple should possibly kindle daily 108 or 36 lamps during the time of worship of Guru and adore him in a gorgeously decorated place on the auspicious day like 'trayodashi' (thirteenth day of a fortnight) etc. (90). Good disciple should carry out the order of the Guru whether possible or impossible with his wealth and life (91). Determined disciple ought to welcome along with his wife atleast five, ten or hundred of Māheśvara-devotees, worship and feed them. He should accept his own food only after dedicating it in the name of Guru and taking his permission (92). He should worship Guru by offering wealth, paddy and shoes, and also washing feet, bathing him, besmearing and by offering food to him (93).

Worshipping Guru is actually the worshipping of Śiva. Whatever

तस्माद् गुरुमुखात् कर्म ज्ञानं चापि विशेषतः ।
ज्ञात्वा कर्तव्यमखिलं भोगमोक्षोपलब्धये ॥९५॥
गुरुप्रसादपात्रं यः स हि मोक्षाय कल्पते ।
न मुक्तिमूलमन्यद्धि विहाय गुरुसत्कृपाम् ॥९६॥
गुरुरूपं सुराचार्य लोकानुग्रहकाङ्क्षया ।
आद्यमावरणं प्रोक्तं किमतः श्रोतुमिच्छसि ॥९७॥

इति श्रीचन्द्रज्ञानागमेऽनन्तरुद्रबृहस्पतिसंवादे शिवशासने क्रियापादे गुरुस्वरूपनिरूपणं नाम द्वितीयः पटलः ॥२॥

---

is left off of the food is considered to be enough for the spiritual upliftment of the disciple (94). After learning properly the principle of action and knowledge from Guru, disciple should perform them for the attainment of both the worldly pleasures and spiritual liberation (95). The disciple who is able to obtain the mercy of Guru, only acquires the capability of attaining mokṣa. There is no other way of liberation except the grace of Guru (96). O, the teacher of gods! thus I have preached the nature of first āvaraṇa (sheathe) named as 'Guru' due to the compassion for the people. What more you want to listen (97).

Here ends the second chapter of Kriyāpāda of Sri Candrajñānāgama describing the nature of Guru presented in the form of discourse between the Anantarudra and Bṛhaspati.

* * *

Notes and References

1. The etymological meaning of the word 'āvaraṇa' is 'covering', camouflaging and also protecting the objects from outside influences– "आव्रियते देहादिकं येन तद् आवरणम्" defined by Dr. Chandraśekhar Śivachārya Mahaswamiji in his book *'Aṣṭāvaraṇa vijñāna'* (pp.: 3).
2. According to *Pātanjal Yoga Sūtra* yama is ahiṁsā, satya, asteya, brahmacharya, aparigraha and niyama is śauca, santoṣ, tapas, svādhyāy, īṣvara praṇidhāna. The number of yama and niyama differ in other scriptures.
3. "गुरुं त्वंकृत्यं हुकृत्य गुरुं निर्जित्य वादतः-" See verse 104 *Guru Gitā*.
4. See Śaiva darśana prakaraṇa of *Sarvadarśan Sangraha*.

* * *

Chapter – 3

तृतीयः पटलः

बृहस्पतिरुवाच

अनन्तज्ञाननिलय लोकानुग्रहतत्पर ।
अनन्तरुद्र भगवन् धन्यो भवदनुग्रहात् ॥१॥
असीमानं वरगुरोर्भूमानं श्रीमदाननात् ।
श्रावंश्रावं निमग्नोऽस्मि निर्भरानन्दवारिधौ ॥२॥
अथ द्वितीयं शुश्रूषुः शिवलिङ्गं सुपावनम् ।
तस्य रूपं महत्त्वं च वद मे करुणाकर ॥३॥

अनन्तरुद्र उवाच

अहो निबोधयिष्यामि महालिङ्गस्य वैभवम् ।
यज्ज्ञात्वा मुच्यते जन्तुरचिरेण बृहस्पते ॥४॥

२. लिङ्गस्वरूपं महिमा च

पूर्वमेकार्णवे घोरे नष्टे स्थावरजङ्गमे ।
मध्ये समुत्थितं लिङ्गमैश्वरं तैजसं परम् ॥५॥
ज्वालामालावृतं दिव्यमप्रमेयमनामयम् ।
कल्पान्ते तत्र लीयन्ते वर्तन्ते सर्वदेवताः ॥६॥

Bṛhaspati enquires–

O Anantarudra Deva, the reservoir of infinite knowledge! you are always willing to shower your mercy on the ordinary people also. I am blessed and immersed in the ocean of joy after listening to you about the boundless glory of the most exalted Guru (1-2). Now I pray to you, O Merciful, to describe the nature and celebrity of the Śivaliṅga, the second āvaraṇa, protector and purifier of everything (3).

Anantarudra replies–

O Bṛhaspati! I shall elucidate the grandeur of that Mahāliṅga by knowing which people immediately attain freedom (4).

Days previously gone by, when the water of the sea was roaring all over the universe, all the vegetation and animate world were destroyed, then the most luminous, lusturous, firy Liṅga was emerged from the ocean (5). That Liṅga was covered with the garland of the mass of light. All the divinities remain immersed in this divine, indeterminate,

हृदये चैव गायत्री सर्वदेवोत्तमोत्तमा ।
लीयन्ते मूर्ध्नि वै वेदाः सषडङ्गपदक्रमाः ॥७॥
जठरे लीयते सर्वं जगत् स्थावरजङ्गमम् ।
पुनरुत्पद्यते यस्मात् तद्ब्रह्म लिङ्गसंज्ञकम् ॥८॥
अव्यक्तं लिङ्गमाख्यातमनन्तमजरं ध्रुवम् ।
गुणत्रयं तदेवेशः सृजत्यवति हन्ति च ॥९॥

शिवलिङ्गं चतुर्विधम्

तदेव शिवलिङ्गं हि तल्लिङ्गं तु चतुर्विधम् ।
परबिन्दुः परो नादश्चापरौ बिन्दुनादकौ ॥
उपर्यधोभागनिष्ठाश्चत्वारोऽपि सुरार्चित ॥१०॥
अधः स्यादपरो बिन्दुस्तदूर्ध्वमपरो ध्वनिः ।
तदूर्ध्वं परबिन्दुः स्यात् परनादस्तदूर्ध्वगः ॥११॥
प्रणवो वेदिरस्यायं नादो लिङ्गाकृतिर्मुखे ।
बिन्दुनादमये लिङ्गे नित्यं सन्निहितः शिवः ॥१२॥

---

stainless Being at the end of every 'kalpa' (the duration of creation) (6). Gāyatri,[1]"the greatest of all the divines, resides in the heart of this Liṅga. All the *Vedās* with their six parts and the padas, kramas etc.[2] remain immersed in the head of this Liṅga at the end of each creation (Kalpānta) (7).

All the animates and the vegetations dissolve into the stomach of this Liṅga and again emanate from there. Hence it is called the absolute ultimate Liṅga (8). This Liṅga is also called unmanifested. It is infinite, undecaying and immutable. God, in the form of Liṅga, endowed with the three guṇas,[3] performs the creation, preservation and destruction (9).

This absolute Liṅga is Śivaliṅga. It is divided into four — the transcendental bindu, transcendental nāda, emerged bindu (apara) and manifested nāda. O Bṛhaspati, the adored by gods! these four are considered to be the higher and the lower levels (10). Lowest manifestation is the 'para bindu', higher than that is the 'apara nāda.' Transcendental bindu is higher than this stage and the transcendental nāda is regarded as the highest among the four (11). Praṇava or Oṅkār is the substratum. Nāda in the form of Liṅga is inherent in it. O Bṛhaspati! Lord Śiva is eternally immanent in this Liṅga where bindu and nāda are in the unison (12).

बिन्दुनादात्मकं जगत्

बिन्दुनादात्मकं सर्वं जगत् स्थावरजङ्गमम् ।
बिन्दुः शक्तिः शिवो नादः शिवशक्त्यात्मकं जगत् ॥१३॥
नादाधारमयं बिन्दुर्बिन्द्वाधारमिदं जगत् ।
जगदाधारभूतौ हि बिन्दुनादौ व्यवस्थितौ ॥१४॥
बिन्दुनादयुतं सर्वं सकलीकरणं भवेत् ।
सकलीकरणाज्जन्म जगत् प्राप्नोत्यसंशयम् ॥१५॥

बिन्दुनादात्मकं लिङ्गं जगत्कारणम्

बिन्दुनादात्मकं लिङ्गं जगत्कारणमुच्यते ।
तस्माज्जन्मनिवृत्त्यर्थं शिवलिङ्गं प्रपूजयेत् ॥१६॥
माता देवी बिन्दुरूपा नादरूपः शिवः पिता ।
पितृभ्यां दत्तमैश्वर्यं यथा भोगाय कल्प्यते ॥
तयोरैश्वर्यलाभार्थं शिवलिङ्गं प्रपूजयेत् ॥१७॥

मातापितृरूपं शिवलिङ्गम्

सा देवी जगतां माता स शिवो जगतः पिता ।
पित्रोः शुश्रूषुके नित्यं कृपाधिक्यं हि वर्धते ॥
कृपयाऽन्तर्गतैश्वर्यं पूजकस्य ददाति हि ॥१८॥

The whole animate and inanimate universe is inherent in bindu-nāda. Here bindu is synonymous with Śakti where as nāda with Śiva (13). The universe is pervaded with Śiva-Śakti. Bindu is dependent on nāda and also bindu is the basis of the universe. Thus bindu and nāda are the substratum of the universe (14). Only with the help of bindu and nāda, 'sakalikaraṇa'[4] is possible and thus the whole universe comes into existence undergoing the process of sakalikaraṇa; there is no doubt in it (15).

Liṅga, in the form of bindu-nāda is said to be the cause of the universe. Hence one (the seeker of liberation) who is desirous to be free from the cycle of births and deaths should worship the Śivaliṅga (16). Bindu is the form of Goddess Śakti and nāda is the form of father Śiva. As the wealth provided by the parents is the means of all enjoyments in the world, so also one should adore Liṅga to acquire the glory of Śiva-Śakti (17).

Goddess is the mother and Lord Śiva is the father of the whole

तस्मादन्तर्गतानन्दलाभार्थं मुनिपुङ्गव ।
पितृमातृस्वरूपं हि शिवलिङ्गं प्रपूजयेत् ॥१९॥

महालिङ्गस्वरूपम्

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
प्रत्यस्तमितभेदं यत् सत्तामात्रमगोचरम् ॥
वचसामात्मसंवेद्यं तन्महालिङ्गमुच्यते ॥२०॥

ऋतं सत्यं परं ब्रह्म सच्चिदानन्दलक्षणम् ।
अनन्यपरमं ब्रह्म तदतो ध्येयमास्तिकैः ॥२१॥

ततः सर्वं परित्यज्य महालिङ्गैकतत्परः ।
निर्ममो निरहङ्कारस्तद्ध्याननिरतो भवेत् ॥२२॥

महालिङ्गस्य त्रैविध्यम्

महालिङ्गं त्रिधा जातं सुजनानुजिघृक्षया ।
प्रथमं भावलिङ्गं तु द्वितीयं प्राणलिङ्गकम् ॥
तृतीयमिष्टलिङ्गं स्यादित्येवं त्रिविधं मतम् ॥२३॥

निष्कलं भावलिङ्गं स्याद् भावग्राह्यं परात्परम् ।
प्राणलिङ्गं मनोग्राह्यं भवेत् सकलनिष्कलम् ॥२४॥

---

universe. As the earnest service to the parents increases their favour, in the same way Śiva-Śakti also bestows bounteously all kinds of affluences to the worshipper (18). Hence O, the supreme saint! one should adore Śivaliṅga like father and mother to achieve the inner bliss (19).

That which is partless, motionless, quiet, flawless and pure, where all the differences ends; that which is only known as 'being', that which is unknowable, that which is the object of direct inner experience rather than expression, is called Mahāliṅga (20). This absolute transcendental Brahman is 'ṛt' (righteousness) and truth, of the nature of existence (sat), consciousness (cit) and bliss (ānand). Nothing is beyond this Brahman. Hence all devotees should always meditate on It (21). Leaving aside everything, worshipper should meditate on Mahāliṅga. One should be immersed in meditating on It being free from all attachments and egoism (22).

This Mahāliṅga assumes three aspects from the point of view of bestowing Grace to the virtuous people. First is Bhāvaliṅga, second

सकलं दृक्कलाग्राह्यमिष्टलिङ्गं प्रकीर्तितम् ।
इष्टसिद्धिकरं सम्यगनिष्टपरिहारकम् ॥२५॥

षड्विधलिङ्गनिरूपणम्

भावादिलिङ्गत्रितयं द्विविधं द्विविधं भवेत् ।
भावलिङ्गं महालिङ्गप्रसादाभिख्यकं द्वयम् ॥२६॥
प्राणलिङ्गं तथा चरशिवलिङ्गद्वयं भवेत् ।
इष्टं तु गुरुलिङ्गाख्यमाचाराख्यं द्वयं भवेत् ॥२७॥
आचारलिङ्गमाख्यातं सद्योजातमुखात्मकम् ।
गुरुलिङ्गं तथा वामदेववक्त्रात्मकं भवेत् ॥२८॥
शिवलिङ्गं तथाऽघोरमुखरूपं भवेत् पुनः ।
चरलिङ्गं भवत्येव तत्पूरुषमुखात्मकम् ॥२९॥
प्रसादलिङ्गं कथितमीशानमुखसंज्ञकम् ।
महालिङ्गं तथाऽखण्डशिवरूपं प्रकीर्तितम् ॥३०॥

इष्टलिङ्गे शिवः पूजनीयः

लिङ्गे संपूजनाद् ध्यानाच्छम्भुः सम्यक्प्रसीदति ।
ध्यायते पूज्यते चैव लिङ्गे सन्निहितः शिवः ॥३१॥

Prāṇaliṅga and the third is called Iṣṭaliṅga. Thus Mahāliṅga assumes three phases (23). Out of them Bhāvaliṅga is formless (niṣkala). This transcendental Liṅga can only be realised through meditation.[5] Prāṇaliṅga is both with form and without form (Sakala-Niṣkala). This can be realised through the manas (mind) (24). Iṣtaliṅga is with form and can be apprehended by all the sensory organs like eyes etc. This Iṣṭaliṅga bestows siddhis (attainments) and eliminates the adverses (25).

Above mentioned Liṅgas are again divided into two. Bhāvaliṅga is divided into Mahāliṅga and Prasādaliṅga (26). Prāṇaliṅga has got two divisions namely Caraliṅga and Śivaliṅga; Iṣṭaliṅga is divided into Guruliṅga and Ācāraliṅga (27). Among them, Ācāraliṅga is said to be non-different from Sadyojātamukh and Guruliṅga is of the nature of Vāmadevamukh (28). Śivaliṅga is of the nature of Aghoramukh and Caraliṅga is regarded as non-different from Tatpuruṣamukh (29). Prasādaliṅga is Īśānamukh and Mahāliṅga is undifferentiated Śiva Himself[6] (30).

Lord Śiva is pleased if He is worshipped and meditated upon in the

इष्टलिङ्गे ततो नित्यं पूजनीयः परः शिवः ।
ध्येयश्च सततं विद्वन् लिङ्गरूपोऽम्बिकापतिः ॥३२॥

आधारादिषु प्राणलिङ्गध्यानम्

[४]आधारे कनकप्रख्यं हृदये विद्रुमप्रभम् ।
भ्रूमध्ये दीपसंकाशं प्राणलिङ्गं प्रकीर्तितम् ॥३३॥
ज्योतिर्लिङ्गमिदं विद्वन् ध्यानस्थानं महेशितुः ।
ज्योतिर्लिङ्गं विभाव्यैव तत्र ध्येयः परः शिवः ॥३४॥
प्राणेष्वन्तर्मनःस्थानं हृदयाब्जगतं शिवम् ।
लिङ्गं यत् तदिह ग्राह्यं प्राणलिङ्गसमाह्वयम् ॥३५॥
ज्योतीरूपं तदेव स्यात् स्थानं मुख्यं महेशितुः ।
तत्र निध्यायमानं तु शम्भुर्मोचयतेऽचिरात् ॥३६॥

भावलिङ्गलक्षणम्

सच्चित्सुखमयं शान्तमादिमध्यान्तवर्जितम् ।
निष्कलं शाम्भवं यत्तदरूपं रूपमुच्यते ॥
तद्भावनास्पदं विद्वन् भावलिङ्गं प्रकीर्तितम् ॥३७॥

---

form of these six Liṅgas. Because He is inherent in Liṅgas, He should be worshipped and meditated in the form of Liṅga (31). So, O the learned one! the transcendental Lord Śiva is to be eternally worshipped in the form of Iṣṭaliṅga and He should always be meditated upon in the form of Liṅga. (32).

The nature of Prāṇaliṅga is regarded as golden in mūlādhāra, like vidrubhgem in the heart and like flame of the lamp in between the eyebrows. Hence Prāṇaliṅga is to be contemplated upon as such (33). O learned! Lord Maheśvara is to be meditated upon on these jyotirliṅga (lustrous , luminous liṅga). Deep concentration on the jyotirliṅga leads to the meditation of transcendental Śiva (34). The place of benign Prāṇaliṅga is the lotus of the heart; mind remains absorbed in it. Prāṇaliṅga is worshipped only by the mind as the aforesaid forms (35). This lustrous place has been considered to be the main abode of Lord Maheśvara. If meditated upon on this abode Lord Śiva releases the soul immediately (36).

Existence, consciousness, bliss, tranquility, devoid of beginning,

भावग्राह्यं मनोऽतीतं भावाभावपरं शिवम् ।
कलासर्गकरं सत्यं भावलिङ्गं प्रकीर्तितम् ॥३८॥
प्रत्याहृतेन्द्रियग्रामैरमनस्कपदास्पदैः ।
पदे तुरीयातीताख्ये भावनीयं तु योगिभिः ॥३९॥
विस्मृतेतरभावानुभाविताखण्डतत्त्वकैः ।
योगिभिर्भाव्यते नित्यं भावलिङ्गं महात्मभिः ॥४०॥
भावलिङ्गानुभावात्तपरानन्दामृताब्धयः ।
निस्पृहा निर्भयाः शान्ता जीवन्मुक्ता न संशयः ॥४१॥

लिङ्गत्रयाराधनम्

ज्योतीरूपं प्राणलिङ्गं हृदयाब्जे प्रतिष्ठितम् ।
हृदये वा भ्रुवोर्मध्ये तुरीये ध्येयमास्तिकैः ॥४२॥
ध्यानस्य शम्भोः पूजायाः स्थानमिष्टं भवेद्बहिः ।
जाग्रद्दशायां संसेव्यं भोगमोक्षफलार्थिभिः ॥४३॥

---

middle and end, formless–such impersonal nature of Lord Śiva is to be known as 'Bhāvaliṅga'. O learned! this can only be attained through conceptual meditation (37). This transcendental category is beyond both the positive and negative state of Being. This auspicious state can only be realised through reflective contemplation. This is the real cause of Kalā[7]. So it is termed as Bhāvaliṅga (the contemplative Liṅga) (38). Ascetic (yogi) attains the 'amanaska' state[8] by controlling and introverting all organs, achieves turiyātīta state and meditates on It (39). The holy souls who have discarded the worldly enjoyments, immersed in intense meditation on the undifferentiated Being as Śiva, are always able to realise this transcendental Bhāvaliṅga (40). Meditator who has enjoyed the transcendental Bliss of the ocean of nectar through the incessant meditation of Bhāvaliṅga; such desireless, fearless, and quiet contemplative ascetic attains freedom during the lifetime (jīvan mukta), there is no doubt in it (41).

The effulgent Prāṇaliṅga is existent in the lotus of the heart. Worshipper should meditate this Prāṇaliṅga in the heart and in between the eyebrows in the state of turiya (the state of unity with supreme Being in an uninterrupted deep meditation) (42). Iṣṭaliṅga is the object of gross meditation and the external worship of Śiva. So the seeker of both the

तथैवान्तरगं स्थानं प्राणलिङ्गं प्रकीर्तितम् ।
सेव्यमेतत् तुरीये स्याद् भवबन्धमुमुक्षुभिः ॥४४॥
इष्टं स्थूलतनोः प्रोक्तं प्राणं सूक्ष्मतनोः स्मृतम् ।
भावाख्यं कारणस्यैवं तनुत्रयगतं त्रयम् ॥४५॥

मलत्रयक्षपणी दीक्षा

आणवं मायिकं चैव कार्मिकं च यथाक्रमम् ।
मलत्रयमनादीदं तनुत्रयगतं भवेत् ॥४६॥
तनुत्रयगतानादिमलत्रयमिदं गुरुः ।
दीक्षात्रयेण निर्दग्ध्वा लिङ्गत्रयमुपादिशेत् ॥४७॥

लिङ्गत्रयाराधनमहिमा

पूजयन्निष्टलिङ्गं तु निध्यायन् प्राणलिङ्गकम् ।
भावयन् भावलिङ्गं वै मृत्युपाशांश्छिनत्ति सः ॥४८॥
सर्वदेवमयं लिङ्गं तस्मिन् साक्षाच्छिवः स्वयम् ।
अनुग्रहाय वसति तस्माल्लिङ्गं प्रपूजयेत् ॥४९॥

---

worldly enjoyment and the emancipation from the bondage should worship Iṣṭaliṅga in waking state (43). Thus Prāṇaliṅga is the centre for inner meditation. The seeker of the freedom from the bondage of the world should contemplate on It in the turiya state (44). It is considered that Iṣṭaliṅga is related to the gross body, Prāṇaliṅga to subtle body and Bhāvaliṅga to causal body. Thus Liṅga is related to these three kinds of bodies (45).

Impurities like āṇava, māyā and karma are beginningless. These three dirts are associated with the causal, subtle and gross bodies respectively (46). Guru advices about the above mentioned three Liṅgas only after burning these three dirts (bondages) through three kinds of initiation (dīkṣā) (47).

The devotee of Śiva after receiving the initiation and advice from Guru for the three Liṅgas remains engrossed in worshipping the Iṣṭāliṅga, meditates on the Prāṇaliṅga and assumes or enters into the Bhāvaliṅga; thus his bondage of death is shattered (48). This Liṅga is inherent in the form of all divine beings. Śiva Himself remains in it and showers grace upon the devotees. So Liṅga must certainly be

पृथिव्यां यानि तीर्थानि पुण्यान्यायतनानि च ।
लीयन्ते लिङ्गमूले तु तस्माल्लिङ्गं प्रपूजयेत् ॥५०॥
आकाशं लिङ्गमित्याहुः पृथिवी तस्य पीठिका ।
आलयः सर्वभूतानां लयनाल्लिङ्गमुच्यते ॥५१॥
यस्तु पूजयते नित्यं लिङ्गं त्रिभुवनेश्वरम् ।
स सर्वमोक्षराज्यस्य क्षिप्रं भवति भाजनम् ॥५२॥
सर्वे लिङ्गमया लोकाः सर्वं लिङ्गे प्रतिष्ठितम् ।
तस्मात् संपूजयेल्लिङ्गं यदीच्छेत् सिद्धिमात्मनः ॥५३॥
शिवलिङ्गस्वरूपं च महिमानं च शाश्वतम् ।
न्यबोधयं देवगुरो किमतः श्रोतुमिच्छसि ॥५४॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागे अनन्तरुद्रबृहस्पति-संवादे शिवशासने क्रियापादे लिङ्गस्वरूप-निरूपणं नाम तृतीयः पटलः ॥३॥

---

worshipped (49). All the holy and undefiled places are existent within this Liṅga. So Liṇga must be worshipped (50). Space (ākāśa) is said to be the Liṅga and earth is the base. These are the refuge of all living beings. It is called Liṅga since It has absorbed everything within (51). One who regularly worships this Liṅga, the Lord of the three worlds, attains the ability of getting into the kingdom of liberation (52). The whole universe is immersed in Liṅga. The universe is existent in Liṅga. So, the man who desires liberation must worship Liṅga (53). O, the Guru of the devas! I have thus explained to you the nature and the eternal glory of Śivaliṅga. What more you want to listen (54).

Here ends the third chapter of the Kriyāpāda, the later portion of Candrajñānāgama describing the essence of Liṅga presented in the form of discourse between Anantarudra and Bṛhaspati.

* * *

Notes and References

1. Gāyatri is the most important mantra (hymn) of the *Vedas - Ṛgveda* V. iii. 3. 9. 10; *Śukla yajurveda* iii. 35; *Śāmaveda,* ii. 8. 12.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यम् भर्गोदेवस्य धीमहि धियो यो नः प्रचोदयात् ॥

2. "जूटा माला शिखा रेखा ध्वजो दण्डो रथो धनः । अष्टौ विकृतयः प्रोक्ताः क्रमपूर्वा महर्षिभिः ॥"– See *Ṛgveda* edited by Sātvelkar where the six evolved forms of veda to protect the padas and kramas have been described with illustrations.

3. Sattva, Rajas and Tamas are the three guṇas admitted in all traditional Indian thoughts.

4. 'Sakalikaraṇa' is the process of purification of the body with mantra. "हृदयादि करान्तेषु कनिष्ठाद्यङ्गुलीषु च। हृदादिमन्त्रविन्यासः सकलीकरणं मतम्॥"– *Somśambhupaddhati.* Verse. 145. See the 1st part of the first chapter of the book published by the Indological Research Institute, Pondicherry.

5. Only conceptual realisation is possible for this transcendental Liṅga.

6. Sadyojāta, Vāmadeva, Aghoramukh, Tatpuruṣamukh and Īśānamukh are said to be five faces of Lord Śiva signifying the different aspects of manifestation of God.

7. Nivṛtti, Pratiṣthā, Vidyā, Śānti, Śāntyātīta are the five kalās mentioned in almost all the Śaivāgamās. Apart from that 38 Kalās are mentioned in *Netra Tantra* (22. 26-34).

8. According to Śaiva scriptures ॐ is the vedic praṇava, ह्रीं is the Śākta Praṇava and हूँ is the Śaiva Praṇava. Apart from ॐ उ and म् Vindu, Ardhacandra, Rodhini, Nāda, Nādānta, Śakti, Samanā and Unmanā the subtle states of nāda, are inherent in it. The last state 'unmanā' may be considered as the 'amanaska' state. See *Amanaska yoga, yoginī hṛday, varivasyārahasya* for detail reference.



Chapter – 4

चतुर्थः पटलः

बृहस्पति उवाच

करुणाकर सर्वज्ञ भक्तानुग्रहतत्पर ।
सर्वागमामृतनिधेऽनन्तरुद्र नमोऽस्तु ते ॥१॥

धन्योऽस्मि शिवलिङ्गस्य वैभवाकर्णनादहम् ।
लक्षणं जङ्गमस्यापि माहात्म्यं ब्रूह्यनुग्रहात् ॥२॥

अनन्तरुद्र उवाच

अहो निबोधयाम्यद्य शृणु जङ्गमवैभवम् ।
निगूढमागमान्तेषु[१] यज्ज्ञात्वाऽमृतमश्नुते ॥३॥

३. जङ्गमलक्षणं महिमा च

जङ्गमं स्थावरं चेति शम्भो रूपद्वयं स्मृतम् ।
स्थावरं च स्वयंव्यक्तं प्रतिष्ठितमिति द्विधा ॥४॥

स्वयंव्यक्तं तत्र भवेत् काशीविश्वेश्वरादिकम् ।
प्रतिष्ठितं कर्षणाद्यैः संस्कृतं मानुषैर्भवेत् ॥५॥

Bṛhaspati enquires –

O the ocean of mercy! the omniscient, one who is always eager to usher mercy to the devotees, the ocean of nectar of Āgamas, O, the Anantarudra Deva! I bowdown to your feet (1). I feel blessed in listening the endless splendour of Śivaliṅga. Now kindly be gracious to tell me the nature and glory of Jaṅgama (2).

Anantarudra replies –

O Bṛhaspati! I am describing the grandeour of Jaṅgama to you. The description of its nature is concealed in the later portion of Āgama[1]. One who knows it, achieves the state of immortality (3).

Jaṅgama (movable) and Sthāvara (immovable) are the two expressions of God Śiva. Out of them there are two divisions of Sthāvara– self evident and established (4). Liṅgas like Viśveśvara of Kāśī is self evident and the images installed by ācāryās by adopting the rituals from the cultivation of the land to the installation of the liṅgam[2], are the two expressions of God Śiva (5).

द्विविधो जङ्गमः

जङ्गमं द्विविधं प्रोक्तं मान्त्रिकं सहजं त्विति ।
मान्त्रिकं मन्त्रसामर्थ्यादावाहितमुदीरितम् ॥
ध्रियमाणं महाशैवैश्वरलिङ्गादिकं मुने ॥६॥
सहजं जङ्गमं माहेश्वर इत्यभिधीयते ।
माहेश्वरश्चरो भक्तः शैवो जङ्गम इत्यपि ॥
सहजस्याभिधानानि भवन्तीश्वरशासनात् ॥७॥

त्रिविधः सहजजङ्गमः

ब्रह्मचारी गृही चैव निराभारीति ते त्रयः ।
यथोत्तरं विशिष्यन्ते पूजनीया यथाविधि ॥८॥

भक्तिचिह्नानि

वक्ष्यामि भक्तिचिह्नानि प्रीती रुद्राक्षधारणे ।
भस्मत्रिपुण्ड्रे विश्वासः श्रद्धा पञ्चाक्षरे शुभे ॥९॥
आसक्तिः शिवशुद्धे चात्यादरो लिङ्गधारणे ।
चरान्तरे परा प्रीतिः शिवकार्ये मनोजयः ॥१०॥

Jaṅgama is also described in the scriptures in two forms– 'Māntrik' and 'Sahaja'. The Jaṅgamaliṅga invoked by the power of mantra is named as 'Māntrik'. It is also called Caraliṅga. This is worn by the Vīra Śaivites (6). The 'Sahajajaṅgama' is called Māheśvara. Cara, Bhakta, and Śaiva. These are the different names of Sahajajaṅgama as per the order of God (7).

There are three stages of this Sahajajaṅgama – Brahmacārī, gṛhī and nirābhārī. Among them one is superior to the other, i.e., gṛhī (house holder) is superior to brahmacārī (the observer of the life of celibacy) and nirābhārī (non-obliged) is superior to gṛhī. They are to be worshipped as per rule (8).

Now I am describing to you the characteristic features of the devotion of Śiva. Devotee of Śiva is pleased to wear the Rudrākṣa, has strong faith in besmearing sacred ashes, and putting tripundraka[3] and regards the sacred Pañcākṣara as the auspicious hymn (9). His intense attachment to Śiva makes him eager to possess the Liṅga with him and develops a deep regard towards the other devotees of Śiva. He maintains

शैवशास्त्रे परा श्रद्धा तदध्यापनमन्वहम् ।
स्वयमध्ययनं चापि चरलक्ष्माणि निश्चिनु ॥११॥

चर(जङ्गम)दशचिह्नानि

तेषां बाह्यानि चिह्नानि दश सन्ति बृहस्पते ।
प्रथमं भस्मरुद्राक्षलिङ्गधारणमीरितम् ॥
द्वितीयं गुरुसेवा च शिवस्तोत्रं तृतीयकम् ॥१२॥
नामोच्चारणमीशस्य चतुर्थं परिकीर्तितम् ।
पञ्चमं देवदेवस्य पूजनं समुदीरितम् ॥१३॥
षष्ठं शिवागमार्थानुसन्धानमिति चोदितम् ।
तथा शिवपुराणानां श्रवणं सप्तमं विदुः ॥१४॥
नमस्कारश्चराणां च परिकीर्तितमष्टमम् ।
नवमं शिवभक्तानां गृहभोजनमीरितम् ॥१५॥
दानं च दशमं ज्ञेयं जङ्गमे च गुरावपि ।
एवं बाह्यानि चिह्नानि कथितानि दशैव तु ॥१६॥

---

a control over his mind to work for Śiva (i.e., concentrate himself on the adoration of Śiva by withdrawing his attention from other objects) (10). He develops a deep regard for the scriptures of Śaivism. He regularly studies and teaches these scriptures. All these characteristies of devotees become explicit in Jaṅgamas (11).

O Bṛhaspati! there are ten external marksof identification of the devotee of Śiva. First is the besmearing of the sacred ashes, wearing the Rudrākṣa and keeping the Liṅga with him. Second is serving the Guru and the third one is the reciting the sacred hymns confering in the name of Śiva (12). The fourth characteristic is reciting the name of God and the fifth one is worshipping Śiva, the Lord of lords (13). The sixth of the characteristics is to enquire the inner meaning of the *Śaivāgamas* and the seventh one is to listen to the *Śivapurāṇas,* please note (14). To bow down to the Jaṅgamas is the eighth and to serve food to the devotee of Śiva in his own home is considered to be the ninth characteristic of the Jaṅgamas (15). To donate the desired objects to Jaṅgamas and Guru has been regarded as the tenth sign of the Jaṅgama. Thus these are the ten external characteristics of the devotee of Śiva (16).

आन्तराणि त्रीणि चिह्नानि

त्रीण्यान्तराणि चिह्नानि कथितानि महात्मनाम् ।
शृणु तानि यथा विद्वन् मानसः प्रथमो जपः ॥१७॥
पूजा च मानसी ज्ञेया द्वितीया परमेशितुः ।
साक्षात्कारस्तृतीयस्तु स्वान्तरे परमेशितुः ॥१८॥
आन्तराण्यपि बाह्यानि येषां सन्ति यदा पुनः ।
तदाऽपराणि चिह्नानि दश तेषां भवन्ति हि ॥१९॥

अपराणि दश चिह्नानि

कण्ठे विकारः प्रथमं गद्गदाख्यं द्वितीयकम् ।
जिह्वास्पन्दस्तृतीयं तु स्फुरणं त्वोष्ठयोरपि ॥२०॥
कम्पनं च शरीरस्य चतुर्थं भक्तिलक्षणम् ।
रोमाञ्चः पञ्चमं षष्ठं स्वेदश्च कीर्तितम् ॥२१॥
स्खलनं सप्तमं ज्ञेयमष्टमं बाष्पनिर्गमः ।
रोदनं नवमं चिह्नं दशमं पारवश्यकम् ॥
एतानि दशचिह्नानि भक्तेरुक्तानि शूलिना ॥२२॥
उक्तान्येतानि चिह्नानि येषां सन्ति महात्मनाम् ।
ते भक्ताः शाङ्करा ज्ञेयाः सर्वलोकैकपावनाः ॥२३॥

There are three internal signs of the devotee which have also been described by the saints. O learned one! please listen to it. The first of them is the mānasa-japa[4] (17). Internal worship with manas is the second sign and the third one is the direct apprehension of Lord within one's own self (18). The person possessing all external and internal characteristics also further develops ten signs of the devotee (Jaṅgamas) (19).

First one of them is the distorted voice. Second is the chocked voice. Throbbing of the tongue is the third and shaking of the lips and vibration of the body is the fourth characteristics of devotion (20). The fourth sign of devotion is the trembling of the body and the fifth one is the excitement. In sixth stage sweating starts (21). Devotee becomes restless in the seventh stage and tears roll out in the eighth stage. Devotee starts weeping in the ninth stage and in the tenth stage he looses control on himself. These are the ten characteristic marks of devotion described by the Lord Śiva, the carrier of 'Triśūl'[5] (22). Such devotees of God

भक्तमहिमा

अपारो भक्तमहिमा तद्वक्तुं केन शक्यते ।
स्वभक्तान् देवदेवोऽपि यत् स्वस्मान्मनुतेऽधिकान् ॥२४॥
अगस्त्यः कुम्भजन्मा तु शिवभक्त्यैव केवलम् ।
पपौ समुद्रमतुलं शिवभक्त्युपबृंहितः ॥२५॥
अणुर्महत्त्वं संयाति महच्चाणुत्वमाव्रजेत् ।
स्थलं जलधितां याति जलधिः स्थलतां व्रजेत् ॥२६॥
संकल्पमात्रतो येषां शिवानुभवशालिनाम् ।
महिमा वाङ्मनोदूरस्तेषां कैर्वक्ष्यते कथम् ॥२७॥
तस्मात् सर्वोत्तमा भक्ताः शिवेनैवोदितं पुरा ।
यद्यदिच्छन्ति मे भक्तास्त्रैलोक्येऽपि च दुर्लभम् ॥
तत् सद्यः साधयिष्यामि व्रतमेतत् सदा मम ॥२८॥

चर(जङ्गम)महिमा

ऐहिकामुष्मिका भोगा मोक्षस्तत्संगतो भवेत् ।
चरसंगस्तु सर्वेषां सर्वकामफलप्रदः ॥२९॥

Śaṅkara, in whom all the above mentioned characteristics are explicit, are able to purify the whole world[6] (23).

Who can describe the immense glory of devotion? The Lord of lords Śiva respects such devotees more than Himself (24). Saint Agastya who is born from a pot, drank the whole water of the vast ocean only by the glory of his devotion. This is to be considered as the highest achievement of the devotion (25). Such is the glory of the devotion of Śiva that the smallest becomes the greatest and the greatest turns into a smallest; land is transformed into a sea and the sea into land (26). Everything is possible by the will of such person who is endowed with the grace of Śiva and whose glory is beyond the speech and mind. Who can describe the nature of such devotee? (27). Hence the devotee is regarded as the best among all the persons by Śiva. So, whatever is desired by them, I immediately provide that, however rare that may be in the world; this is my eternal commitment (28).

Not only he gets the pleasure of this world or the world beyond, but also he achieves the liberation easily. So the combination of Cara and

तत्पादपांसुभिः पूतं भवनं चेतरद् वनम् ।
तद्यथाशक्ति संपूज्या जङ्गमा हि हितेप्सुना ॥
यदमी मानुषाकाराः प्रत्यक्षपरमेश्वराः ॥३०॥

त्रिविधा चरभक्तिः

चरेऽधिका स्वेष्टलिङ्गादुत्तमा भक्तिरुच्यते ।
चरेष्टलिङ्गयोस्तुल्या मध्यमेति निगद्यते ॥३१॥
चरे न्यूना स्वेष्टलिङ्गात् कनिष्ठा भक्तिरुच्यते ।
तस्माद्धि कुशलो नित्यमुत्तमां भक्तिमाश्रयेत् ॥३२॥

चरपूजा गरीयसी

सर्वतीर्थाभिषेकाच्च सर्वयज्ञविधानतः ।
सर्वदेवाराधनाच्च चरपूजा गरीयसी ॥३३॥
दूरे विलोक्य माहेशानभिगम्याभिवाद्य च ।
गृहमानीय यष्टव्यमित्येतच्छिवशासनम् ॥३४॥
चरो लोकहितार्थी स्यादहं चरहिते रतः ।
इति चरान् सुयष्टव्यमित्येच्छिवशासनम् ॥३५॥
जङ्गमानसमर्च्यैव मत्पूजा क्रियते यदि ।
सा पूजा विफलैव स्यादित्येतच्छिवशासनम् ॥३६॥

Jaṅgama is able to fulfil the desires of all beings (29). Actually home is that which is purified by the dust of the feet of devotees. Else are as good as forest. So the person who desires his own welfare, should worship the Jaṅgamas as per his capacity, because they are truly the Lord in the form of the human beings (30).

More intense devotion possessed by the person to Carajaṅgama than Iṣṭaliṅga, is called the supreme devotion. Equal intensity of devotion towards these two is known as the medium kind of devotion (31). Less devotion to the Cara and Jaṅgama than Iṣṭaliṅga is known to be the inferior kind of devotion. So matured person should always take refuge in the supreme devotion (32).

Worshipping Cara and Jaṅgama is considered to be greater than having bath in sacred places, performing sacrifices and adoring all divine beings (33). Māheśvara bhaktas ought to be bowed down on seeing them coming from the distance and they should be invited to the

तदात्महितमाकाङ्क्षमाणः संपूजयेच्चरान् ।
तेषां यथा मनस्तृप्तिः सैव पूजा निगद्यते ॥३७॥
इदं ते चरमाहात्म्यं भोगमोक्षार्थसिद्धिदम् ।
कथितं संग्रहेणाथ किमन्यच्छ्रोतुमिच्छसि ॥३८॥

इति चन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पति-संवादे शिवशासने क्रियापादे जङ्गमस्वरूप-निरूपणं नाम चतुर्थः पटलः ।।४।।

---

residence and worshipped. This is the instruction of Śiva (34). Carajaṅgama prays for the welfare of all beings. So I must remain absorbed in providing his necessities; one should adore him thinking him as such - this is the injunction of Śaiva discipline (35). The worship of the person becomes fruitless who adores me without worshipping Jaṅgamas - this is the order advocated by *Śiva-Śāstras* (36). So one who desires his well being must worship Carajaṅgama first. Whatever pleases him signifies the real worship (37). O Bṛhaspati! I have described to you, in brief, the glory of Carajaṅgama who is the bestower of both the worldly enjoyments and the liberation. What further you want to listen from me? (38).

Here ends the fourth chapter of Kriyāpāda, the later portion of Candrajñānāgama illustrating the characteristics (special-features) of the Carajaṅgama presented in the form of discourse between Anantarudra deva and Bṛhaspati.

***

Notes and References

1. As the last portion of *veda* is called *vedānta,* in the same way the last portion of *Āgama* is called *Āgamānta* where specially the doctrines of Vīraśaivism are propounded.
2. In the Kriyāpāda of *Āgama,* detailed descriptions are available regarding all the rituals prescribed for the installation of the idols.
3. 'Tripundrak' is the three horizontal lines drawn on the forehead with the sacred ashes by the devotees of Śiva.
4. Secret recitation of the hymn in the mind.
5. 'Triśūl' is a trident stick carried by Śiva signifying action, knowledge and devotion.
6. See *Nārada bhakti-sūtra,* verse 68.

***

Chapter – 5

पञ्चमः पटलः

बृहस्पतिरुवाच

अशेषज्ञाननिलय लोकानुग्रहतत्पर ।
अनन्तमहिमाम्बोधेऽनन्तरुद्र नमोऽस्तु ते ॥१॥
महिमानमिहानन्तं चराणां शिवयोगिनाम् ।
कृतकृत्योऽस्मि विश्वात्मन्नाकर्ण्य श्रीमदाननात् ॥२॥
शुश्रूषुरद्य भूमानं पादतीर्थप्रसादयोः ।
तमप्यावेद्य विश्वेश कृपयाऽनुगृहाण माम् ॥३॥

अनन्तरुद्र उवाच

शृणु ते कथयिष्यामि पादतीर्थप्रसादयोः ।
स्वरूपमपि माहात्म्यमीश्वरेण प्रकाशितम् ॥४॥

पादतीर्थस्य त्रैविध्यम्

पादतीर्थं त्रिधा शम्भोर्गुरुजङ्गमयोरपि ।
दीक्षा शिक्षा ज्ञानमिति त्रिसंज्ञं तद्भवत्यहो ॥५॥

Bṛhaspati enquires –

O Anantarudra, the abode of infinite knowledge, ever merciful to all beings, the ocean of boundless glory! I bow down to you (1). O the soul of the universe! I feel blessed to listen to you the eternal infinite glory of the devotees of Śiva named as Cara, the Jaṅgamas (2). O the Lord of the world! now I intend to know the glory of the sacred water meant for washing the sacred feet called 'pāda-tīrtha' and 'prasād', the offerings to God. Kindly enlighten me (3).

Anantarudra replies –

O Bṛhaspati! Listen; I am describing the nature and glory of the 'pāda-tīrtha (sacred water) and 'prasād' (offerings) as explained by God Śiva (4).

Pāda-tīrtha is of three kinds – pertaining to Śiva, Guru and Jaṅgama which are called respectively dīkṣā-pādodak, śikṣā-pādodak and jñāna-pādodak (5).

गुरुलिङ्गजङ्गमपादोदकव्यवस्था

पादतीर्थं सदा पेयं भवबन्धमुमुक्षुभिः ।
गुरोरपीष्टलिङ्गस्य चरस्यापि विशेषतः ॥६॥
गुरोश्चरस्य चालाभे इष्टलिङ्गपदोदकम् ।
लब्ध्वा गुर्वादिपादोदं भावयेन्मनसैव तत् ॥७॥
चरवर्जं गुरोर्लाभे लब्ध्वा गुरुपदोदकम् ।
गुरुजङ्गमपादोदं लब्धवानिति भावयेत् ॥८॥
गुरुवर्जं चरप्राप्तौ लब्ध्वा चरपदोदकम् ।
तदेव गुरुपादोदमिति मत्वा पिबेत् तदा ॥९॥
पाद्यं दत्वा विभोस्तस्य गृह्णीयात् पादतो जलम् ।
शतधारेण मन्त्रेण पञ्चाक्षरयुतेन च ॥१०॥
धृत्वा शिरसि पादाम्बु महत्फलमवाप्नुयात् ।
ऋतं सत्यमिति प्राश्य चाऽनन्तफलमश्नुते ॥११॥
अकालमृत्युमथनं सर्वव्याधिविनाशनम् ।
सर्वपापोपशमनं शम्भोः पादोदकं शुभम् ॥१२॥
मङ्गलं मङ्गलानां च सर्वपावनपावनम् ।

One who desires liberation from the bondage of the world should always drink this sacred water washing the sacred feet of Guru, Iṣṭaliṅga and specially Jaṅgama (6). In case of non-availability of the 'pādodak' of Guru and Jaṅgama, one should assume these two in the sacred water of Iṣṭaliṅga (7). Likewise the sacred water from the feet of the Guru also may be assumed and accepted as the combination of the sacred water from the feet of Guru and Jaṅgama (8). If the sacred water from the feet of Jaṅgama is available, then one should also assume and drink it thinking the sacred water from the feet of Guru (9). Devotee should recite the Pañcākṣara mantra (five syllable hymn) and Śatadhāra mantra[1] while collecting the saered water from the feet of Guru who is the image of Lord Śiva (10). Boundless benefits are obtained by putting this holy water on the head and by drinking it with 'ṛtam' and 'satyam' mantra[2]; infinite blessings are achieved (11). The benevolent sacred water of Iṣṭaliṅga is the annihilator of the untimely death, remover of all sufferings and extinguisher of all sins (12). Pādodak that provides

दुष्टग्रहोपशमनम् इष्टसिद्धिप्रदायकम् ॥१३॥
सर्वदुःखप्रशमनं सर्वोपद्रवनाशनम् ।
सर्वसिद्धिप्रदं सद्यः सर्वेषां मुक्तिदायकम् ॥१४॥
एकमूर्तेस्त्रयो भागा गुरुर्लिङ्गं च जङ्गमः ।
तदेवंगुणकं ग्राह्यं गुरुजङ्गमयोरपि ॥१५॥

पादोदकमहिमा

शोषणं पापपङ्कस्य दीपनं ज्ञानतेजसः ।
गुरोः पादोदकं चित्रं संसारद्रुमनाशनम् ॥१६॥
सर्वतीर्थाभिषेके या शुद्धिर्मनसि जायते ।
गुरोरङ्घ्रिस्पर्शजले शिरसा धारिते हि सा ॥१७॥
सप्तसागरपर्यन्तं तीर्थस्नानफलं सदा ।
गुरोरङ्घ्रिपयोबिन्दुसहस्रांशं न पूरयेत् ॥१८॥
चरपादोदमहिमा वर्णितुं केन शक्यते ।
तद्धि मोचयितुं सद्यः शक्नुते यच्चराचरम् ॥१९॥

---

goodness to all good things, purifier of all pure things, the eradicator of the evil effects of the stars and is the bestower of the 'siddhis' (the spiritual attainments) (13). This sacred water is the destroyer of all miseries, eradicator of all calamities, bestower of all spiritual attainments and the cause of the immediate liberation for all (14). Guru, Liṅga, and Jaṅgama are the three aspects of one and the same God Śiva. So the sacred water of the feet of Guru and Jaṅgama is to be accepted as the sacred water of Iṣṭaliṅga (15).

This sacred water is so unique that it absorbs the mud of the sins, enhances the light of knowledge and abolishes the world of existence (the cycle of births and deaths) (16). The purity of mind attained by taking baths in all the holy places of pilgrims is possible only by putting the sacred water of Guru's feet on the head (17). The result of bathing in all the holy places of pilgrims located in the seven seas can never be equal to even the thousandth part of one drop of the sacred water from Guru's feet (18). Who can describe the glory of the sacred water of the feet of Jaṅgama as it is capable of bestowing immediate release from the bondage to all beings? (19).

५. प्रसादस्वरूपं माहात्म्यं च

अथ वक्ष्ये प्रसादस्य रूपं तद्वैभवं शृणु ।
गुरुलिङ्गजङ्गमानां भुक्तशेषः प्रसादकः ॥२०॥

त्रिविधः प्रसादः

शुद्धसिद्धप्रसिद्धाख्यः स हि मुक्त्येकसाधनः ।
द्वयोस्त्रयाणां वा लाभे ग्राह्योऽयं पादतीर्थवत् ॥२१॥
शिवेन[४] भुक्तं भुञ्जीयात् तत्पीतं हि जलं पिबेत् ।
शिवाघ्रातं सदा जिघ्रेदेष धर्मः सनातनः ॥२२॥

शिवार्पितस्यैव प्रसादस्य परिग्राह्यत्वम्

भुञ्जते ये तु सम्मूढास्त्र्यम्बकायासमर्पितम् ।
ते भुञ्जते क्रिमीनेनांस्यधो गच्छन्ति शाश्वतम् ॥२३॥
पत्रं पुष्पं फलं तोयमन्नपानाद्यमौषधम् ।
असमर्प्य न भुञ्जीत भगवन्तं सदाशिवम् ॥२४॥
शब्दस्पर्शरूपरसगन्धतन्मात्रपञ्चकम् ।
असमर्प्य न भुञ्जीत भगवन्तमुमापतिम् ॥२५॥

Now listen to the nature and glory of prasād. The remaining portion of the offerings to Guru, Liṅga and Jaṅgama that they accept, is termed as prasād (20).

Prasād is of three kinds – śuddha prasād, siddha prasād and prasiddha prasād. It is also a means to liberation. It should be regarded and accepted in the same way as that of the sacred water of the feet[3] (21). Food and water reveredly offered to Śiva should be accepted by the devotee; incense reveredly offered to Śiva should be enjoyed by the devotee. This is called the 'Sanātan dharma'[4] (22).

Fools that enjoy the food without offering it to Śiva, practically eat the insects and commit sins (i.e. his food becomes equivalent to insects and a combination of sins). Spiritually they are driven downward perpetually[5] (23). Leaves, flowers, fruits, water, food, drinks, medicines etc. should never be accepted without offering them to God Sadāśiva (24). Sound, touch, form, liquidity and smell are the five subtle elements which should not be accepted without surrendering them to Lord

यदिन्द्रियागतं किञ्चिद् यत्सुखं तच्छिवार्पितम् ।
तत्प्रसादं च भोक्तव्यं तदिन्द्रियमुखेन च ॥२६॥
संयोगेषु वियोगेषु चाणुमात्रसुखानि च ।
इष्टलिङ्गे समर्प्यैव भुञ्जीयात् तानि सन्ततम् ॥२७॥
समर्पणं द्विधा प्रोक्तं स्थूलसूक्ष्मविभेदतः ।
यच्छब्दाद्यविभागेनैवेष्टलिङ्गे समर्प्यते ॥
द्रव्यं तत्स्थूलमित्युक्तमर्चाङ्गं तत्प्रकीर्तितम् ॥२८॥
शब्दादिविषया यत्र भावेनैव न चान्यथा ।
समर्प्यते रूपमेव तद्धि स्थूलं (सूक्ष्मं) प्रकीर्तितम् ॥२९॥
अर्चाङ्गं स्थूलमित्युक्तं सूक्ष्मं स्यादौपभोगिकम् ।
पदार्थभोगावसरे शब्दादीनां विभागतः ॥
समर्पणं हि तत्सूक्ष्ममिदं स्यात् सार्वकालिकम् ॥३०॥
यदा येनेन्द्रियेणैव विषयो ह्युपभुज्यते ।
तदिन्द्रियगते लिङ्गे ह्यर्पणं सूक्ष्ममीरितम् ॥३१॥
समर्पणविशेषं ये भक्ताः सम्यग् विजानते ।
शम्भोः प्रसादमतुलमश्रमं विन्दते हि ते ॥३२॥

Umāpati (25). Sensuous pleasures also should be enjoyed as the prasād after offering them to the God (26). Even an iota of pleasure derived from the union and parting with the desirables and the undesirables should always be enjoyed after dedicating them to Iṣṭaliṅga before accepting the same (27). Offerings are of two kinds namely subtle and gross. Things offered to Iṣtaliṅga without discriminating it as sound, touch etc. are called gross offerings. This is a part of worship (arcā) (28). Offering of gross sound, touch etc. in their conceptual forms, not in gross way, is called the subtle offering (29). Gross offering is a part of worship. The subtle aspect of it probably is the object of enjoyment. During the process of enjoyment of sound, touch etc. and their distinction should be consciously surrendered to God for ever. This is called the subtle form of surrender (30). The object enjoyed by the particular sense organ is to be surrendered to the respective Liṅga. This is called the subtle form of surrender (31). The devotee who is perfectly

प्रसादलक्षणं महिमा च

समर्पितः प्रसादैककारणत्वान्महेशितुः ।
प्रसादत्वेन विख्यातः परमानन्ददायकः ॥३३॥
ऋतं सत्यं परं ब्रह्मामृतमित्यपि गीयते ।
प्रसादस्तस्य महिमा केन वा वर्ण्यते कथम् ॥३४॥
गुरूच्छिष्टं पुरोडाशं चरस्यापि विशेषतः ।
चरगुर्वोः प्रसादस्तु ध्रुवं पावित्र्यदायकः ॥३५॥
प्रसादमहिमाऽचिन्त्यः प्रोक्तो देवगुरो तव ।
गोपनीयः प्रयत्नेन किमन्यच्छ्रोतुमिच्छसि ॥३६॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पति-संवादे शिवशासने क्रियापादे पादोदकप्रसाद-स्वरूप निरूपणं नाम पञ्चमः पटलः ॥५॥

---

well versed with the process of this surrender, receives the immense blessings of the Lord without any effort (32).

Offering by the devotee that gives pleasures to the Lord is famous as prasād. This gives enormous pleasure to all beings (33). Para Brahman is worshipped as the Righteousness (ऋत. ṛt), Truth, and Immortality. Who can describe the glory of Prasād (34). The remaining part of the offerings to Guru and Jaṅgamas after their acceptance which is called the purodāśa[6], is certainly the great purifier (35). O, the teacher of the devas! the unthinkable glory of prasād has been described unto you. This should carefully be kept confidential. What more you desire to learn? (36).

Here ends the sixth chapter of Kriyāpāda, the later portion of Śiva-Śāstra named as Candrajñānāgama containing the description of the nature of 'pādodak' and 'prasād' presented in the form of discourse between the Anantarudra and Bṛhaspati.

***

Notes and References

1. "वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम् । सविता पुनातु वसोः पवित्रेण शतधारेण सुप्वा कामधुक्षः ॥" - शुक्लयजुर्वेद माध्यन्दिन संहिता, १,२.

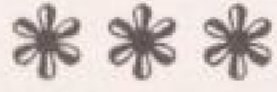
2. "ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिङ्गलम् । ऊर्ध्वरेतं विरूपाक्षं विश्वरूपाय वै नमः ॥" - तैत्तिरीय आरण्यक १०, १२, १.

3. There are two kinds of ācāras, the ritualistic discipline. Prasād that is accepted directly and normally is called the sahajācāra where as the prasād that is enjoyed after assuming its inseparable relation with other offerings is named as sambandhācāra.

4. Compare verse no. 9.70 of *Siddhānta Śikhāmaṇi*. Commentator has quoted *Jābālā upaniṣad*.

5. "भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्" - भगवद्गीता ३/१३.

6. Purodāśa is the name of the offering prepared by the powder of the rice used as the oblation to the sacrifice (yajña).



Chapter – 6

षष्ठः पटलः

बृहस्पतिरुवाच

अप्रमेयप्रभावाढ्य जगदीश नमोऽस्तु ते ।
श्रुत्वा प्रसादभूमानं कृतकृत्योऽस्मि साम्प्रतम् ॥१॥

षष्ठस्य भस्मनश्चापि यन्माहात्म्यमनुत्तमम् ।
तदप्यावेद्य कृपया धन्यं संपादयाद्य माम् ॥२॥

अनन्तरुद्र उवाच

ब्रह्मन्नावेदयिष्यामि भस्मसंपादनं तथा ।
धारणं वैभवं चापि सावधानमनाः शृणु ॥३॥

६. भस्माख्यं षष्ठमावरणम्

विद्याशक्तिः समस्तानां शक्तिरित्यभिधीयते ।
गुणत्रयाश्रया विद्या सा विद्या च तदाश्रया ॥४॥

गो-गोमय-गोमूत्रस्वरूपनिरूपणम्

गुणत्रयमिदं धेनुर्विद्याऽभूद्गोमयं शुभम् ।
मूत्रं चोपनिषत् प्रोक्तं कुर्याद्भस्म ततः परम् ॥५॥

Bṛhaspati enquires –

O Anantarudra, the omnipotent Lord of the world! I humbly bow unto you. I feel blessed to listen to the glory of the Prasād (1). Now Kindly bless me by describing the supreme glory of the sacred ashes, the sixth protective aura (āvaraṇa) (2).

Anantarudra replies –

O Bṛhaspati I am describing unto you the procedure of preparing the sacred ashes, the ritual of besmearing and also its importance. Please listen to me carefully (3).

Knowledge as power is the essence of all the power inherent in the objects. Knowledge is the substratum of three guṇas and at the same time guṇas are the basis of the knowledge (4).

Three attributes take the form of cow. Vidyā (wisdom) turns into the sacred cow-dung and upaniṣad is the sacred urine. The best of sacred ashes may be prepared by these three contents (5).

भस्मसम्पादनविधिः

पञ्चाक्षरेण मन्त्रेण धेनुं तत्राभिमन्त्रयेत् ।
अष्टोत्तरशतेनाथ प्राशयेत्तु जलं तृणम् ॥६॥
उपोष्य च चतुर्दश्यां शुक्ले कृष्णेऽथवा व्रती ।
परेद्युः प्रातरुत्थाय शुचिर्भूत्वा समाहितः ॥७॥
कृतस्नानो धौतवस्त्रः पयोऽर्थं विसृजेच्च गाम् ।
उत्थाप्य गां प्रयत्नेन गायत्र्या मूत्रमाहरेत् ॥८॥
सौवर्णे राजते ताम्रे धारयेन्मृण्मये घटे ।
पौष्करेऽथ पलाशे वा पात्रे गोश्रृङ्ग एव वा ॥९॥
आददीत हि गोमूत्रं मूलमन्त्रेण गोमयम् ।
अभूमिपातं गृह्णीयात् पात्रे पूर्वोदिते गृहे ॥१०॥
गोमयं शोधयेद् विद्वान् मूलमन्त्राष्टकेन च ।
दशजप्तेन मन्त्रेण गोमूत्रं शोधयेत् तथा ॥११॥
भवाय नमो मन्त्रेण गोमूत्रं गोमये क्षिपेत् ।
शर्वाय नम इत्येवं पिण्डानां च चतुर्दश ॥१२॥

First of all the cow should be purified by the pañcākṣara hymn, thereafter the water and the grass should be purified by uttering Pañcākṣara hymn 108 times before offering it to cow for consumption (6). Devotee should observe fast on the fourteenth day of the month (either in first or second fortnight) and after getting up in the morning should purify himself and practice meditation (7). After taking the bath devotee should put on clean dresses and prepare the cow for milking. He should make efforts to inspire the cow and accept the sacred urine after purifying it with Gāyatrī mantra (8). Sacred urine should be collected in the golden, silver, copper or earthen pot. It may also be collected in the leaf of the lotus, palāsh or in the horn of the cow purifying it with the Pañcākṣara mantra and the sacred cow-dung should be collected and accepted before it touches the ground (9-10). Learned devotee should purify the sacred cow-dung and urine by uttering the mūla-mantra (Pañcākṣara hymn) eight and ten times respectively (11). Chanting the hymns 'bhavāya-namah'[1] the sacred urine of cow should be mixed up with the cow-dung and with 'sarvāya namah'[2] fourteen round pieces of

कुर्यात् संशोष्य किरणैः सप्तमूलेन चाहरेत् ।
विदध्यादथ पूर्वोक्तपात्रे गोमयपिण्डकान् ॥१३॥

आहुतिविधानम्

शैवागमोक्तविधिना प्रतिष्ठाप्याग्निमर्चयेत् ।
पिण्डांश्च निक्षिपेत् तत्र चाद्यन्तप्रणवेन तु ॥१४॥
षडक्षरस्य मन्त्रस्य व्यावृत्तस्य तथाऽक्षरैः ।
स्वाहान्तैर्जुहुयात् तत्र वर्णैर्गोमयपिण्डकान् ॥१५॥
मूलेनैवाज्यभागौ च प्रक्षिपेदेव संयतः ।
ततो निधनपतये त्रयोविंशं जुहोति च ॥
होतव्याः पञ्चब्रह्माख्या नमो देवाय शम्भवे ॥१६॥
इति सर्वाहुतीर्हुत्वा चतुर्थ्यन्तैश्च मन्त्रकैः ।
भवः शर्वो मृडो रुद्रो हरः शम्भुर्महेश्वरः ॥१७॥
एतैश्च जुहुयाद् विद्वान् मूलमन्त्राष्टकं तथा ।
शिवाय त्रयहोमश्च स्विष्टकृन्मूलमन्त्रतः ॥१८॥

---

cow-dung should be prepared (12). Now the round pieces of the cow-dung after drying them by the sunrays should be kept in the previously mentioned golden and silver pots chanting the five syllable for seven times (13).

Then the fire should be lit and worshipped as per the instruction laid down in *Śaivāgamas.*[3] The round pieces of sacred cow-dung should be kept into the fire reciting the original five syllable hymn putting the praṇava (ॐ) in the beginning and also in the end (14). The round pieces of sacred cow-dung should be put into the fire reciting the six syllable hymn both in direct and reverse order[4] uttering the word 'svāhā' at the end (15). Then the disciplined worshipper should offer the apportioned part to the fire 23 times by reciting the six syllable hymn and by uttering the hymns 'nidhana pataye'[5] he should surrender the oblation and by reciting the 'pañca brahma hymn'[6] and 'namo devāya śambhave' he should offer 'ghee' (butter milk) to the fire (16). After completing the above mentioned rituals,offerings in the eight names of Bhava, Sarva, Mṛda, Rudra, Hara, Śambhu, Maheśvara and Śiva should be dedicated by adding the Praṇava with the above names in the form of fourth case

इत्थं शेषं तु निर्वर्त्य पूर्णपात्रोदकं तथा ।
अष्टोत्तरशतेनाथ तर्पयेच्छुद्धमानसः ॥१९॥

पुलकाहरणम्

पञ्चब्रह्मेण मन्त्रेण तज्जलं शिरसि क्षिपेत् ।
दशवारं तु जप्तेन दिक्षु तोयं विनिक्षिपेत् ॥
शैवानां दक्षिणां दत्वा शान्त्यै पुलकमाहरेत् ॥२०॥
शैवानामाहरिष्यामि सर्वेषां कर्मगुप्तये ।
जातवेदसमेनं त्वां पुलकैश्छादयाम्यहम् ॥२१॥
मन्त्रेणानेन तं वह्निं पुलकैश्छादयेत् ततः ।
त्रिदिनं ज्वलनस्थित्यै छादनं पुलकं स्मृतम् ॥
ब्राह्मणान् भोजयेद्भक्त्या स्वयं भुञ्जीत वाग्यतः ॥२२॥
दिनत्रयेण यदि वा प्रथमे दिवसेऽथवा ।
द्वितीये वा तृतीये वा प्रातः स्नात्वा सिताम्बरः ॥२३॥
शुक्लभास्वद्यज्ञसूत्रः शुद्धभस्मानुलेपनः ।
मूलमन्त्रं समुच्चार्य पुलकं भस्म सन्त्यजेत् ॥२४॥

---

of grammar.[7] Then three offerings to the 'svista kṛd'[8] sacrifice chanting the five syllable hymn should be devoted in the name of Śiva (17-18). Thus after completing all rites, pure hearted devotee should perform 'tarpaṇ' (worship with water) with the container full of water, chanting the supreme hymn (Pañcākṣara) hundred and eight times (19).

Then that water should be sprinkled on the heads uttering the 'Pañca-brahma-mantra.' Purified water should be sprinkled towards the ten cordinal directions uttering the hymn. After that devotee should collect'pulaka'[9] and seek peace by offering gifts to Śaiva saints (20). "I collect the 'pulakas' to secure the rituals performed by the Śaiva devotees. O Agnideva! now I envelop you with 'pulakas' (21). Reciting this, hymns the fire should be covered up with pulaka. The covering method by which the fire is retained for three days is called 'pulaka'. Thereafter the devotee should respectfully offer the food to the Brāhmaṇas observing silence before taking himself (22). After three days or first, second or third day the devotee should put on white clothes after taking the bath (23). The devotee should wear white sacred thread

ततश्चावाहनमुखानुपचारांस्तु षोडश ।
कृत्वाऽऽहृत्य तथा शैवं ततोऽग्निमुपसंहरेत् ॥२५॥

सद्यादिमन्त्रेण भस्मशुद्धीकरणम्

सद्यादिकेन मन्त्रेण गृह्णीयाद् भस्म चोत्तमम् ।
तदनन्तरमन्त्रेण प्रमृज्य च ततः परम् ॥
संयोज्य गन्धसलिलैः कपिलामूत्रकेण वा ॥२६॥
चन्द्रकुङ्कुमकस्तूरीमुशीरं चन्दनं तथा ।
अगरुद्वितयं चैव चूर्णयित्वा तु सूक्ष्मतः ॥२७॥
प्रणवेनाहरेद् विद्वान् बृहतो वटकानथ ।
अघोरमन्त्रतश्चाथ दशजप्तेन मूलतः ॥२८॥

भस्मसम्पादनस्य विधानान्तरम्

विधान्तरं प्रवक्ष्यामि भस्मसंपादनं लघु ।
सद्येन गोशकृद् ग्राह्यं वामेन त्वभिमन्त्रयेत् ॥२९॥
अघोरेण दहेत् पिण्डं ग्राह्यं तत्पुरुषेण तु ।
नित्यमीशानमन्त्रेण स्वाङ्गे धार्यं प्रयत्नतः ॥३०॥

---

and after besmearing the sacred ashes he should remove the 'pulaka' and obtain the sacred ashes chanting the 'mūla-mantra' (Pañcākṣara) (24). Then that sacred fire, named as Śaivāgni[10] should be calmed after performing the sixteen sacred rites of 'Āvāhana' etc. (25).

The sacred ashes should be purified with sadyojāta hymns[11] and then powder should be made reciting the Vāmadeva hymns. Thereafter scented water or the sacred urine of Kapila cow may also be added (26). Camphor, Kumkum, Kasturi, Khas, Sandle and two kinds of Agaru should be made powder and mixed up with the sacred ashes (27). Then the learned worshipper should prepare big pills of sacred ashes reciting the Pañcākṣara and Aghora hymn affixing the Praṇava, ten times (28).

Now I am telling you a brief method of preparing the sacred ashes. The sacred cow-dung should be accepted reciting the Vāmadeva mantra and then purified with the Sadyojāta mantra (29). Sacred cow-dung ball should be offered to fire reciting Aghora mantra and obtained with Tatpuruṣa mantra. Devotee should always besmear carefully the sacred ashes on his body uttering the Īśāna mantra (30).

भस्मत्रैविध्यम्

शान्तिकं पौष्टिकं भस्म कामदं च त्रिधा भवेत् ।
गोमयं योनिसम्बद्धं यद्धस्तेनैव गृह्यते ॥
ब्रह्ममन्त्रैश्च संदग्धं तच्छान्तिकमिहोच्यते ॥३१॥
सावधानेन गोयोनिनिस्सृतं गोमयं तु यत् ।
अन्तरिक्षे गृहीत्वा तं षडङ्गेन दहेत् ततः ॥
पौष्टिकं तु समाख्यातं कामदं तु ततः शृणु ॥३२॥
सुशुद्धे भूतले दैवात् पतितं गोमयं तु यत् ।
प्रसादेन दहेदेवमेतत् कामदमुच्यते ॥३३॥

भस्मधारणम्

शिवाग्निजनितं भस्म शस्तं स्याच्छिवयोगिनाम् ।
विरजानलजं चैव धार्यं भस्म महामुनेः ॥३४॥
औपासनसमुत्पन्नं गृहस्थानां विशिष्यते ।
समिदग्निसमुत्पन्नं शस्तं वै ब्रह्मचारिणाम् ॥३५॥
त्रैवर्णिकानां सर्वषामग्निहोत्रसमुद्भवम् ।
शूद्राणां श्रोत्रियागारपचनाग्निसमुद्भवम् ॥
अन्येषामपि सर्वेषां धार्यं दावानलोद्भवम् ॥३६॥

Sacred ash is divided into three parts namely Śāntīka, Pauṣtika and Kāmada. The sacred ash prepared by the sacred cow-dung directly collected by hand (should not fall on the ground) and purified by the Pañca-brahma mantra is called the Śāntīka ash (31). Cow-dung directly and carefully collected by hand duly purified by reciting Ṣaḍaṅga hymns is named as 'Pauṣtika' ash (32). Collecting the sacred ashes prepared by the cow-dung that naturally fall on the ground and duly purified with Prasād hymns is called the Kāmada ash (33).

The sacred ash prepared by 'Śivāgni' is befitting for the Śivayogi. O, the great saint! the sacred ashes prepared through the fire of virajā rites is also considered to be fit for besmearing (34). The sacred ashes prepared through the Aupāsanā fire[12] and samidhā is fit for the householder (gṛhastha) and the young celibate (Brahmacarī) respectively (35). The sacred ashes prepared in Agnihotra (sacrifice) is fit for all the three castes. Sacred ashes prepared from the fire of the kitchen of the Srotriya-

भस्मस्नानोद्धूलनविधिः

भस्मस्नानविधिं वक्ष्याम्यशेषाघौघनाशनम् ।
भस्ममुष्टिं समादाय संहितामन्त्रमन्त्रितम् ॥
मस्तकात् पादपर्यन्तं भस्मस्नानं समाचरेत् ॥३७॥
ईशेन पञ्चधा भस्म विकिरेन्मूर्ध्नि यत्नतः ।
मुखे चतुस्तत्पुरुषेणाघोरेणाष्टधा हृदि ॥३८॥
वामेन गुह्यदेशे तु त्रिदशधा ततः पुनः ।
अष्टधा सद्यमन्त्रेण पादमुद्धूल्य यत्नतः ॥
सर्वाङ्गोद्धूलनं कुर्यात् पञ्चभिर्ब्रह्मभिः पुनः ॥३९॥

त्रिविधं भस्मधारणम्

उद्धूलनं ततश्चैवमवगुण्ठनमेव च ।
त्रिपुण्ड्रं चेति विख्यातं त्रिविधं भस्मधारणम् ॥४०॥
पञ्चभिर्ब्रह्मभिर्वाऽपि मूलमन्त्रेण वा पुनः ।
संमन्त्र्य निर्जलं भस्म तेन लिम्पेत् सुसंयतः ॥
सर्वाङ्गमापादशिखमुद्धूलनमिदं स्मृतम् ॥४१॥

---

devotee (one who performs srotriya sacrifice) is fit for the Śudras (the people of the fourth category of caste system) and for the rest i.e. other than the fourth castes, the ashes prepared by the fire of the wood is to be besmeared (36).

Now I shall describe the procedure of the bath of sacred ashes that destroys all sins. Taking the sacred ashes in the hand and duly purifying it with the hymns prescribed in the *Saṁhitā*, the devotee should bathe himself by sprinkling the sacred ashes from the head to the toe (37). Chanting the Īśāna hymns devotee should carefully put the sacred ashes five times on the head. Then reciting the Tatpuruṣa hymns and Aghora hymns the sacred ashes should be besmeared four times on the face and eight times on the chest respectively (38). Sacred ashes should be besmeared thirteen times on the anus by reciting Vāmadeva hymns and rubbed[13] on the legs by reciting Sadyojāta hymns respectively. Thereafter the devotee should conclude the sacred bath by putting it on the whole body through the head with the Pañcabrahma hymn (39).

Uddhulan, Avagunthan and Tripundra are the three famous

भस्मना मन्त्रितेनैव सजलेनानुलेपनम् ।
अवगुण्ठनमाख्यातं त्रिपुण्ड्रमथ कथ्यते ॥४२॥

त्रिपुण्ड्रधारणद्वात्रिंशत्स्थानानि

त्रिपुण्ड्रं कारयेद्धीमान् ब्रह्मविष्णुशिवात्मकम् ।
मध्याङ्गुलिभिरादाय त्रिसृभिर्मूलमन्त्रितम् ॥४३॥
द्वात्रिंशत्स्थानके वाथ षोडशस्थानकेऽथवा ।
अष्टस्थाने तथा चैवं पञ्चस्थाने च योजयेत् ॥४४॥
उत्तमाङ्गे ललाटे च कर्णयोर्नेत्रयोर्द्वयोः ।
नासावक्त्रगलेष्वेवमंसद्वयम् अनन्तरम् ॥४५॥
कूर्परे मणिबन्धे च हृदये पार्श्वयोर्द्वयोः ।
नाभौ गुह्यद्वये चैव ऊर्वोः स्फिग्बिम्बजानुषु ॥
जङ्घाद्वये पादयोश्च द्वात्रिंशत् स्थानमुत्तमम् ॥४६॥
अष्टमूर्त्यष्टविद्येशदिक्पालवसवोऽधिपाः ।
एतेषां नाममात्रेण त्रिपुण्ड्रं धारयेद् बुधः ॥४७॥

---

procedures of besmearing the sacred ashes (40). Besmearing the sacred ashes carefully from the legs to the head without using the water and reciting the Pañcabrahma hymn or Pañcākṣara hymn is called the Uddhulan (41). Besmearing the sacred ashes mixing with the sacred water purified by the hymns is called Avagunthana. Now the nature of Tripundrak is being explained (42). Three horizontal lines of Tripundrak on the forehead symbolises the Brahmā, Viṣṇu and Maheśvara. Sacred ashes to be put with the three middle fingers reciting the five syllable hymn (43). Tripundrak should be put on 32 parts, 16 parts, 8 parts, or 5 parts (of the body) (44). Head, forehead, 2 years, 2 eyes, 2 noses, mouth, throat, 2 shoulders, 2 elbows, 2 wrists, chest, 2 lungs, naval, anus, penis, 2 hips, 2 thais, 2 knees, 2 muscles of the legs, 2 feet – these are the thirty two parts of the body on which putting the sacred ashes is considered to be the superior procedure of besmearing (45-46). 8 Aṣṭamūrti Śivas,[14] 8 Vidyeśvaras,[15] 8 Dikpālas.[16] and 8 Vasu,[17] are known as the divinities (adhipati devatā) concerning these thirty two parts of the body. Learned devotees should put the lines of the sacred ashes uttering the names of these divinities (47).

षोडशस्थानानि

विदध्यात् षोडशस्थाने त्रिपुण्ड्रं च समाहितः ।
शीर्षके च ललाटे च कर्णे चांसद्वयेऽपि च ॥४८॥
कूर्परे मणिबन्धे च हृदये नाभिपार्श्वयोः ।
पृष्ठे चैवं प्रतिष्ठायां जपेत् तत्राधिदैवतम् ॥४९॥
शिवं शक्तिं च सादाख्यमीशं रुद्राख्यमेव च ।
नासत्यो दस्रकश्चैवमश्विनौ द्वौ समीरितौ ॥
वामादिनवशक्तीश्च एताः षोडश देवताः ॥५०॥
अथवा मूर्ध्नि वक्त्रे च कर्णयोर्घ्राणके तथा ।
बाहुद्वये च हृदये नाभ्यामूर्वोर्युगे तथा ॥
जानुद्वये च पदयोः पृष्ठभागे च षोडश ॥५१॥
शिवः स्कन्दश्च चन्द्रार्कौ विघ्नेशो विष्णुरेव च ।
श्रीश्चैव हृदये तद्वत् तथा नाभौ प्रजापतिः ॥५२॥
नागाश्च नागकन्याश्च ऋषयो ऋषिकन्यकाः ।
पादयोस्तु समुद्राश्च तीर्थं पृष्ठेऽपि च स्मृताः ॥५३॥

Thus Tripundrak is to be put on sixteen parts of the body such as head, forehead, 2 ears, 2 shoulder, 2 elbows, 2 wrists, heart, naval, 2 sides of the chest, 2 backs and hips. The names of the divinities of these sixteen places are Śiva, Sákti, Sadāśiva, Īśvara, Rudra, Nāsatya, Dastra, two Aśvinī-Kumāras and the nine Powers (Śaktis) such as vāma[18] etc. These sixteen devas are to be meditated upon at the time of putting the sacred ashes on the above mentioned sixteen parts of the body (48-50).

Tripundra may be put on in the following sixteen places of the body such as head, mouth, 2 ears, 2 nose, 2 hands, heart, naval, 2 thais, 2 knees, 2 feet and back (51). 'Śri' and Prajāpati are the divinities of the heart and naval respectively apart from Śiva, Skanda, Moon, Sun, Vighneśa and Viṣṇu (52). Nāga and Nāga-Kanyās (serpent girl) saints and the daughter of the saints, sea and the holy places of pilgrims are considered to be the divinities of the thais, legs, feet and back respectively (53).

अष्टस्थानानि

एवं वा षोडशस्थानमष्टस्थानमथोच्यते ।
शिरः स्थानं ललाटं च कर्णद्वयमनन्तरम् ॥५४॥
अंसयुग्मं च हृदयं नाभिरित्यष्टमं भवेत् ।
ब्रह्मा च ऋषयः सप्त देवताश्च प्रकीर्तिताः ॥५५॥
अथवा निटिलं बाहू हृदयं नाभिरेव च ।
भस्मस्थानानि कथ्यन्ते पञ्चब्रह्माणि देवताः ॥५६॥
यथासंभवमाकुर्याद् देशकालाद्यपेक्षया ।
उद्धूलनेऽप्यशक्तश्चेत् त्रिपुण्ड्रादीनि कारयेत् ॥५७॥

त्रिपुण्ड्रधारणविधिः

ऊर्ध्वपुण्ड्रं भवेत् साम मध्यपुण्ड्रं यजूंषि च ।
अधःपुण्ड्रमृचः साक्षात् तस्मात् पुण्ड्रं त्रियायुषन् ॥५८॥
अग्निरित्यादिभिर्मन्त्रैर्जाबालोपनिषद्गतैः ।
सर्वैरुद्धूलनं कार्यं भस्मना सजलेन च ॥५९॥
त्रियायुषेण मन्त्रेण बुधैस्तिर्यक्त्रिपुण्ड्रकम् ।
धार्यं सदा द्विजश्रेष्ठैर्धार्मिकैर्वेदपारगैः ॥६०॥

Thus two divisions of the sixteen parts of the body have been described. Now the following eight places are the head, forehead, 2 ears, 2 shoulders, heart and naval. Brahmā and the seven sages[19] are regarded as the divinities of these parts of the body (54-55). Sacred ashes may also be put in the following five parts of the body i.e. forehead, 2 hands, heart and navel. Pañca-Brahma are regarded as their controlling agents (56). The three celerated principles of putting the Tripundrak on the different parts of the body should be observed considering the time and place. The devotee who fails to perform the Uddhulan should observe the principle of Tripundrak (57).

The upper first line of Tripundrak denotes *Sāmaveda*, the second one *Yajurveda* and the third or the last line represents *Ṛgveda*. So sage should perform the principle of Uddhulan with the sacred ashes, mixed with the water, reciting the hymns of Trāyuṣa,[20] Agniritri bhasma[21] of *Jābālopaniṣad* (58-59). All the Brahmins, religious people and the knower of the *Veda* should always draw the Tripundrak reciting the

मेधावीत्यादिना वाऽपि ब्रह्मचारी दिने दिने ।
भस्मना सजलेनैव धारयेच्च त्रिपुण्ड्रकम् ॥६१॥
त्रियम्बकेन मन्त्रेण प्रणवेन शिवेन च ।
गृहस्थश्च वनस्थश्च धारयेच्च त्रिपुण्ड्रकम् ॥६२॥
ॐकारेण त्रिरुक्तेन सहंसेन त्रिपुण्ड्रकम् ।
धारयेद् भिक्षुको नित्यमित्येतच्छिवशासनम् ॥६३॥

भस्ममहिमा

भस्म ज्योतिः समाम्नातमवश्यं तस्य धारणात् ।
संसारसागरं तीर्त्वा कैवल्यफलमश्नुते ॥६४॥
भस्मसंधारणादेव सर्वतीर्थफलं भवेत् ।
भस्मसंधारणात् सर्वं भस्मीभवति किल्बिषम् ॥६५॥
भस्मेदं शाम्भवं ज्योतिस्तद्ध्यानाद् ध्यात ईश्वरः ।
भस्मसंदर्शनादेव शिवदर्शनमश्नुते ॥६६॥
भूतप्रेतपिशाचाश्च महारोगाश्च दुस्सहाः ।
भस्मदर्शनमात्रेण पलायन्ते न संशयः ॥६७॥

Trāyuṣa hymns (60). Brahmacārī (adherent of celibacy) should regularly put on the sacred ashes mixed up with the water reciting the hymns like 'Medhāvi'[22] etc. (61). Gṛhastha (house holder) and the Vānprastha (aged people who have retired from the family) should draw the Tripundrak reciting the hymns of Trymbaka,[23] Praṇava or Pañcākṣara (62). Devotee (saints) should regularly draw the Tripundrak reciting the 'Hańsa Mantra' three times adding the Praṇava with it (ॐ हंस:). This is the injunction of the scriptures of Śaivism (63).

Sacred ashes have been described as the light of the scriptures. Devotee attains the state of liberation by besmearing the sacred ashes (64). Only besmearing the sacred ashes produces the results of the pilgrims of holy places. All the sins are destroyed only by putting the sacred ashes (65). This ash represents the light of God Śambhu. Meditating on the sacred ashes means to meditate on the God Śiva. Seeing it produces the result of seeing the God (66). Ghosts, evil spirits, demons, intolerable diseases etc. all go away on the presence of the sacred ashes only, there is no doubt in it (67).There is no other means

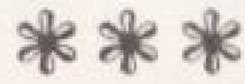
भूतविद्रावणे पापसंहृतौ मुक्तिसाधने ।
न भस्मनोऽन्यत् सदृशमित्येतच्छिवशासनम् ॥६८॥
भस्मनो महिमाऽगण्यस्तं वक्तुं केन शक्यते ।
तथापि कश्चिद् गदितिः किमन्यच्छ्रोतुमिच्छसि ॥६९॥

*इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पति-
संवादे शिवशासने क्रियापादे भस्मस्वरूप-
निरूपणं नाम षष्ठः पटलः ॥६॥*

---

more effective than sacred ashes to get rid of the ghosts, to destroy the sins and to attain liberation. This is the instruction of Śiva (68). Immense is the glory of the ashes. That can never be counted. Still I expressed it to a some extent to you. (Now) what more you desire to listen? (69).

Here ends the sixth chapter of the Kriyāpāda, the later portion of Candrajñānāgama describing the nature of the sacred ashes in the form of discourse between Anantarudra and Bṛhaspati.



Notes and References

1. *Mahānārāyaṇopaniṣad,* 14.6
2. *Mahānārāyaṇopaniṣad,* 14.7
3. The procedure of litting the sacrificial fire has been described in details in the 21st, Patala of the Kriyāpāda of *Ajitāgama.* See Vīraśaiva procedure of initiation Page
4. "ॐ नमः शिवाय" is the direct order of the six syllable hymns, reverse is the "य वा शि मः न ॐ ।"
5. "निधनपतये नमः। निधनपतान्तिकाय नमः" (*Mahānārāyaṇopaniṣad,* 14.1).
6. "सद्योजातं प्रपद्यामि, वामदेवाय नमः, अघोरेभ्योऽथ घोरेभ्यः, तत्पुरुषाय विद्महे, ईशानः सर्वविद्यानाम्" (*Taittirīya Āraṇyak,* 10/43-47) These five famous hymns dedicated in the name of Pañca-Brahma have been mentioned in the Śaiva scriptures. See the translation of *Mahānārāyaṇopaniṣad,* 15-19.
7. The order of the hymns is– "भवाय शिवाय नमः, शर्वाय शिवाय नमः, मृडाय शिवा नमः, रुद्राय शिवाय नमः, हराय शिवाय नमः, शम्भवे शिवाय नमः, महेश्वराय शिवाय नमः, शिवाय शिवाय नमः।

8. For 'Śviṣṭakṛd' sacrifice, please see the Vīraśaiva dīkṣā prakaraṇa vidhi of *Vīraśaivaliṅgī Brāhmaṇa daśakarma paddhati,* Page : 119.

9. The word 'Pulaka' has been used for the husk of the rice. Sacred ashes are prepared with the burnt cow-dung ball by keeping them into the dim fire of the husk of the rice.

10. See the 21st Patala of the *Ajitāgama* (verse 67-84). Fire purified with the proper hymn is called the Śaiva Agni.

11. सद्योजातं प्रपद्यामि सद्योजाताय वै नमो नमः। भवे भवे नातिभवे भवस्व मां भवोद्भवाय नमः ॥ (*Taittirīya Āraṇyak,* 10.43.1. and *Mahānārāyaṇopaniṣad,* Chapter 15).

12. 'Aupāsanāgni' is the another name of 'Gṛhyagni'.

13. There are three procedures of putting the sacred ashes on the body – Bhasma-snāna (bathing with the sacred ahses), Uddhulan and Tripundra. Bhasma - snāna is the besmearing of the sacred ahses througthout the whole body by taking it in a small quantity with the tip of the thumb and the first finger. Uddhulan is the rubbing of the sacred ashes on the different parts of the body. Tripundrak is the three horizontal lines of the sacred ashes drawn with the three fingers simultaneously.

14. Eight names of Śiva mentioned in the Mahimnastotram are thus - "भवः शर्वो रुद्रः पशुपतिरथोग्रः सह महांस्तथा भीमेशानाविति यदभिधानाष्टकमिदम्" (verse 28) In the 'aṣtamūrti nirasana sthala of *Siddhānta Śikhāmaṇi* eight images of Śiva (five elements, moon, sun and the worshipper) have been mentioned.

15. See the first note of the first chapter (Patala).

16. See the seventh note of the first chapter.

17. See the twelfth note of the first chapter.

18. Names of the nine powers are – Vāmā, Jyeṣthā, Raudrī, Kālī, Kalavikaranī, Balavikaranī, Balapramathati, Sarvabhūta-damanī, and Manonmanī. See Soma Śambhupaddhati, Karmakāṇḍakramāvati. page : 19-20.

19. According to *Purāṇas* sages are different in each Manvantara. In the present Vaivasvat Manvantara the names of the seven sages are : Vasiṣta, Kaśyap, Atri, Jamadagni, Gautam, Viśvāmitra and Bharadvāj.

20. "त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् । यद् देवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥" (Madhya. 3.62).

21. "अग्निरिति भस्म । वायुरिति भस्म । जलमिति भस्म । स्थलमिति भस्म । व्योम इति भस्म । सर्वं वा इदं भस्म ।" (*Bhasma Jābālopaniṣad,* 1.3).

22. "मह्यं मेधां वद मह्यं श्रियं वद । मेधावी भूयासमजराजरिष्णु ॥" (*Rg. Khil.,* 10.151/6).

23. "त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुमिव बन्धनान्मृत्योर्मुक्षीय माऽमृतात् ॥" (*Taittirīya Saṁhitā,* 1.8.6.2).



Chapter – 7

सप्तमः पटलः

बृहस्पतिरुवाच

अपारमहिमाधार करुणाभरणोज्ज्वल ।
धन्योऽस्मि भस्मनोऽचिन्त्यमहिम्नः परिवेदनात् ॥१॥

रुद्राक्षमहिमानं च विबोध्य कृपया विभो ।
शिष्यं मामनुगृह्णीष्व सुरासुरनमस्कृत ॥२॥

अनन्तरुद्र उवाच

रुद्राक्षस्वरूपं महिमा च

गीष्पते ते प्रवक्ष्यामि रुद्राक्षाणां यथोदयम् ।
धारणं महिमानं च शृणुष्वैकाग्रमानसः ॥३॥

रुद्राक्षोत्पत्तिः

त्रिपुराणां वधार्थाय विभुना शम्भुना पुरा ।
उन्मीलितानि चक्षूंषि दिव्यं वर्षसहस्रकम् ॥४॥

उभाभ्यां चारुपक्ष्मभ्यां पतिता जलबिन्दवः ।
त एव बिन्दवो जाता महारुद्राक्षवृक्षकाः ॥
स्थावरत्वम् अनुप्रापुर्भक्तानुग्रहकारणात् ॥५॥

Bṛhaspati enquires –

O Anantarudra Deva, the substratum of the infinite glory, endowed with radiant mercy! I feel myself blessed by knowing the unthinkable glory of the sacred ashes (1). O Lord! revered by the gods and demons, kindly oblige me as your pupil by describing the importance of Rudrākṣa, the sacred beads (2).

Anantarudra replies –

O Bṛhaspati! please listen attentively the origin and glory of Rudrākṣa and also the procedure of wearing the same (3).

Omnipresent Lord Śiva continued gazing towards the demon Tripura[1] for his annihilation for the thousands of years without blinking the eyelids (4). Tears started dropping from both the eyes and fell on the ground which produced the great Rudrākṣa trees. The drop of tears transformed into the tree out of mercy for the devotees (5).

रुद्राक्षमहिमा

श्रोत्रियाय सवत्साया धेनोर्दानेन यत्फलम् ।
तत्फलं लक्षगुणितं दर्शनाल्लभते नरः ॥६॥
पुनस्तु कोटिगुणितं फलं तत्स्पर्शनाद् भवेत् ।
तस्य कोटिशतं पुण्यं लभते धारणान्नरः ॥७॥
लक्षकोटिसहस्राणि लक्षकोटिशतानि च ।
तज्जपाल्लभते पुण्यं रुद्राक्षैर्भक्तिमान्नरः ॥८॥

रुद्राक्षभेदाः

रुद्राक्षाणां तु सद्भक्त्या धारणे स्यान्महाफलम् ।
धात्रीफलप्रमाणं तु श्रेष्ठमेतदुदाहृतम् ॥९॥
बदरीफलमात्रं तु मध्यमं प्रोच्यते बुधैः ।
अधमं चणमात्रं स्यादिति विद्धि बृहस्पते ॥१०॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चेति शिवाज्ञया ।
वृक्षा जाताः पृथिव्यां तु तज्जातीयाः शुभाक्षकाः ॥११॥
श्वेतास्तु ब्राह्मणा ज्ञेयाः क्षत्रिया रक्तवर्णकाः ।
पीता वैश्यास्तु विज्ञेयाः कृष्णाः शूद्रा उदाहृताः ॥१२॥

The result of a glimpse of Rudrākṣa is million times more than the effect of donating a cow with the calf to a learned brahmin who observes the tenets of scriptures (6). A touch of Rudrākṣa produces billion times more results and wearing of Rudrākṣa is hundred billion times virtuous to the man (7). Devotees who recite mantras wearing the Rudrākṣas, are regarded as endowed with hundreds of millions times and thousands of million times virtues (8).

Great virtues are bestowed upon the devotee who wears the Rudrākṣa respectfully. Rudrākṣa of the size of emblie myrobalan is considered to be the best (9). The learned people consider Rudrākṣa of the size of the fruit of jujube is of medium quality and the size of a horse grain is of lower quality, O Bṛhaspati! know it for certain (10). As per the will of Śiva, brāhman, kṣatriya, vaiśya and śudra are the four kinds of trees of Rudrākṣa grown on the earth and they produce fruits of the same castes (11). The white Rudrākṣas are considered to be brahmins, red coloured are kṣatriyas, yellow coloured are known as vaiśyas, where

ब्राह्मणो बिभृयाच्छ्वेतान् रक्तान् राजा तु धारयेत् ।
पीतान् वैश्यस्तु बिभृयात् कृष्णान् शूद्रस्तु धारयेत् ॥१३॥

शुभा वर्ज्याश्च रुद्राक्षाः

ताम्राः स्निग्धा दृढाः स्थूलाः कण्टकैः संयुताः शुभाः ।
क्रिमिदष्टं छिन्नभिन्नं कण्टकैर्हीनमेव च ॥
व्रणयुक्तमवृत्तं च षड् रुद्राक्षान् विवर्जयेत् ॥१४॥

उत्तमादिभेदाः

स्वयमेव कृतद्वारं रुद्राक्षं स्यादिहोत्तमम् ।
यत्तु पौरुषयत्नेन कृतं तन्मध्यमं भवेत् ॥१५॥
समान् स्निग्धान् दृढान् वृत्तान् क्षौमसूत्रेण धारयेत् ।
सर्वगात्रेण साम्येन सामान्यानि विचक्षणः ॥१६॥
निकषे हेमरेखेव यस्य रेखा प्रदृश्यते ।
तदक्षमुत्तमं विद्यात् तद्धार्यं शिवपूजकैः ॥१७॥

रुद्राक्षधारणस्थलानि संख्या च

शिखायामेकरुद्राक्षं त्रिंशत्तु शिरसा वहेत् ।
द्वात्रिंशत्तु गले दद्याद् बाह्वोः षोडश षोडश ॥१८॥

---

is śudras are black (12). Brahmins should put on white, kṣatriyas red, vaiśyas yellow and śudras should wear black Rudrākṣas (13).

Rudrākṣas that possess the colour of the copper, are sublime; Rudrākṣas that are hard, big, full of granules are considered to be virtuous. On the contrary following six types of Rudrākṣas i.e. eaten by worms, broken, without granules, full of wounds and unshapely are forbidden (14).

The Rudrākṣa that naturally possesses the hole (for entering the thread) is considered to be the best and Rudrākṣa in which the hole has to be drilled by man is of second quality (15). Learned devotees should wear Rudrākṣas of the same round size, glazy and hard by entering the silken thread into them. Generally all people may wear it (16). Rudrākṣa whose line put on the black stone seems like a golden one is considered to be of best quality. Devotees of Śiva should put on that Rudrākṣa only (17).

One should hold one Rudrākṣa on the knot of the crown of the

द्वादशं मणिबन्धे च स्कन्धे पञ्चशतं वहेत् ।
अष्टोत्तरशतैर्मालां जपयज्ञे प्रकल्पयेत् ॥१९॥
द्विसरं त्रिसरं वाऽपि सराणां पञ्चकं तु वा ।
सराणां सप्तकं वाऽपि बिभृयात् कण्ठदेशतः ॥२०॥
मकुटे कुण्डले चैव कर्णिकाहारकेषु च ।
केयूरे कटके चैव कुक्षिबन्धे विशेषतः ॥
सुप्ते पीते सदा कालं रुद्राक्षान् धारयेन्नरः ॥२१॥
त्रिशतं त्वधमं पञ्चशतं मध्यममुच्यते ।
सहस्रमुत्तमं प्रोक्तमेवं भेदेन धारयेत् ॥२२॥

मन्त्रपुरस्सरं रुद्राक्षधारणम्

शिरसीशानमन्त्रेण कण्ठे तत्पुरुषेण च ।
अघोराख्येन मन्त्रेण करयोर्धारयेत् सुधीः ॥
पञ्चाशदक्षसहितां व्योमव्यापीति चोदरे ॥२३॥
पञ्चब्रह्मभिरङ्गैश्च त्रिमाला पञ्च सप्त च ।
अथवा मूलमन्त्रेण सर्वाण्यक्षाणि धारयेत् ॥२४॥

---

head, thirty on the head, thirty two on the neck and sixteen on each of the arms (18). Twelve Rudrākṣas should be put on the wrist, five hundred on the shoulders. The garland of Rudrākṣa for the recitation of mantras should consists of one hundred and eight (19). One should put on garland of Rudrākṣa of two, three and five rounds (20). One should wear Rudrākṣas in all conditions like sleeping, waking, eating, drinking etc. on the different parts of the body as an ornament such as head gear, ear ring, necklace, waist belt etc. (21). Wearing of three hundred, five hundred and one thousand Rudrākṣas is considered to be of low, medium and best state respectively (22).

Learned devotee should hold the Rudrākṣa on the head by reciting Īśāna hymn, on the neck by Tatpuruṣa hymn and on the arms by Aghora hymn; a garland consisting of fifty beads should be put on the belly by reciting Vyomvyāpi hymn (23). Three, five or seven lines of garlands of Rudrākṣas should be worn by uttering Pañcabrahma hymn[2] and Ṣadaṅga hymn[3] or all the Rudrākṣas may be put on by the original hymn i.e. five-syllable (namah śivāya) (24).

मुखभेदेन रुद्राक्षमहिमा

एकवक्त्रं तु रुद्राक्षं परतत्त्वस्वरूपकम् ।
तद्धारणात् परे तत्त्वे लीयते विजितेन्द्रियः ॥२५॥
द्विवक्त्रं चैव रुद्राक्षमर्धनारीश्वरात्मकम् ।
धारणादर्धनारीशः प्रीयते तस्य नित्यशः ॥२६॥
त्रिवक्त्रमनलः साक्षात् स्त्रीहत्यां दहति क्षणात् ।
त्रिमुखं चैव रुद्राक्षमग्नित्रयमुदाहृतम् ॥
तद्धारणेन हुतभुक् तुष्यति स्फुटकामदः ॥२७॥
चतुर्मुखं तु रुद्राक्षं ब्रह्मरूपमुदाहृतम् ।
पञ्चवक्त्रं तु रुद्राक्षं पञ्चब्रह्मस्वरूपकम् ॥२८॥
पञ्चवक्त्रं स्वयं ब्रह्म ब्रह्महत्यां व्यपोहति ।
तस्य धारणमात्रेण संतुष्यति सदाशिवः ॥२९॥
षड्वक्त्रं तु रुद्राक्षं कार्तिकेयाधिदैवतम् ।
विनायकाधिदैवं च दत्तेऽविघ्नं श्रियं वराम् ॥३०॥
सप्तवक्त्रं तु रुद्राक्षं सप्तमात्रधिदैवतम् ।
तद्धारणेन सुप्रीता जयं ददति मातरः ॥३१॥

One faced Rudrākṣa (containing one line) is considered to be the transcendental Reality Itself (Absolute or Para-Brahman). By wearing it, the man who has conquired upon the senses remains immersed in the Transcendental Reality (25). Two faced Rudrākṣa is of the nature of half-woman God (Ardhanārīśvara). Lord Ardhanariśvara is pleased if the devotee wears it regularly (26). Three faced Rudrākṣa is of the nature of fire. The sin committed by killing a woman is removed immediately by wearing it. Three faced Rudrākṣa is considered to be the nature of the three fires (southern fire, householder fire and welcomer fire). The fire-god is pleased to fulfill the desires of the person who puts it on (27). Four faced Rudrākṣa is of the nature of Brahmā and five faced is considered to be five-brahmās (28). Five faced Rudrākṣa is of the nature of Brahmā. By wearing it the sin committed by killing the Brāhmins is annihilated. Lord Sadāśiva is pleased on the wearer of it (29). God Kārtikeya and Vināyaka are the Lords of the six faced Rudrākṣa. No obstruction can come nearer if one wears it and immense spiritual wealth may be achieved (30). Brāhmī, Vaiṣṇavis – the seven goddesses are the

अष्टवक्त्रं तु रुद्राक्षं दिगधीशाधिदैवतम् ।
वस्वष्टकप्रियं चैव गङ्गाप्रीतिकरं शुभम् ॥
तद्धारणादिमे प्रीता ददते तस्य वाञ्छितम् ॥३२॥
नववक्त्रं तु रुद्राक्षं नवशक्त्यधिदैवतम् ।
तस्य धारणमात्रेण प्रीयन्ते नवशक्तयः ॥३३॥
दशवक्त्रं तु रुद्राक्षं यमदैवमुदाहृतम् ।
तथाऽस्य प्रीतिजनकं धारणे नात्र संशयः ॥३४॥
एकादशमुखं चाक्षं रुद्रैकादशदैवतम् ।
तदिन्द्रदैवतं प्रोक्तं सदा सौभाग्यवर्धनम् ॥३५॥
रुद्राक्षं द्वादशमुखं महाविष्णुस्वरूपकम् ।
द्वादशादित्यदैवं च देवताप्रीतिवर्धनम् ॥३६॥
त्रयोदशमुखं चाक्षं कामदं शुद्धिदं शुभम् ।
तस्य धारणमात्रेण कामदेवः प्रसीदति ॥३७॥
चतुर्दशमुखं चाक्षं रुद्रनेत्रसमुद्भवम् ।
सर्वव्याधिहरं चैव सदारोग्यमवाप्नुयात् ॥३८॥

Lords of the seven faced Rudrākṣa. These seven goddesses are pleased to bestow the success in every action to the wearer of this Rudrākṣa (31). Eight faced Rudrākṣa is of the nature of the gods Dikpālas[4] – the preservers of the sides and goddess Ganges. These gods are pleased to fulfil the desires of the devotee who wears this Rudrākṣa (32). Nine powers such as Vāmā etc.[5] are the controlling agents of the nine faced Rudrākṣa. Mere wearing it pleases these nine goddesses (33). God Yama is the Lord of the ten faced Rudrākṣa. Undoutedly he is gracious to the person who puts it on, there is no doubt in it (34). Eleven faced Rudrākṣa is of the nature of eleven Rudras.[6] Indra is its lord. Immense fortune may be achieved by wearing the same (35). Twelve faced Rudrākṣa is of the nature of Mahāviṣṇu. Twelve Ādityas[7] are the lords of it. It enhances the pleasure of these gods (36). The auspicious thirteen faced Rudrākṣa is the bestower of all desires, sanctity and purity. Mere wearing of it pleases the god Kāmadeva (37). Fourteen faced Rudrākṣa has been originated from the eyes of the Rudra. It is the annihilator of all diseases and the bestower of good health (38). The face of the Rudrākṣa is

तन्मुखं रुद्रमित्याहुस्तद्बिन्दुः सर्वदेवताः ।
रुद्राक्षधारणात् सद्यः सर्वपापैः प्रमुच्यते ॥३९॥

संख्यानिरूपणम्

रुद्राक्षधारणं पुण्यं केन वा सदृशं भवेत् ।
सहस्त्रं धारयेद् यस्तु रुद्राक्षाणां धृतव्रतः ॥
सुरासुरा नमन्त्येनं यथा रुद्रस्तथैव सः ॥४०॥
अभावे तु सहस्त्रस्य बाह्वोः षोडश षोडश ।
एकं शिखायां करयोर्द्वादश द्वादश द्वयोः ॥४१॥
द्वात्रिंशत् कण्ठदेशे तु प्रत्येकं कर्णयोश्च षट् ।
उरस्यष्टोत्तरशतं चत्वारिंशच्च मस्तके ॥
धारयेद् यस्तु रुद्राक्षं रुद्रवत् पूज्यते सदा ॥४२॥

मुक्तादिना सह रुद्राक्षधारणम्

मुक्ताप्रवालस्फटिकरौप्यवैडूर्यकाञ्चनैः ।
धारयेद् यस्तु रुद्राक्षान् स रुद्रो नात्र संशयः ॥४३॥
केवलं वाऽपि रुद्राक्षान् रुद्रमुद्रान् बिभर्ति यः ।
तं न स्पृशन्ति पापानि तमांसीव विभावसुम् ॥४४॥

---

equivalent to Lord Rudra. All the gods reside on the points of it. The person who wears such Rudrākṣas immediately becomes free from all sins (39).

What can be of equal value of the virtues produced by holding the Rudrākṣas? God and demon adore the person who has attained the nature of Rudra by wearing the Rudrākṣa with the proper prescribed procedures (40). In case of paucity of one thousand Rudrākṣas, one should wear sixteen in each arms, one in the knot of hair on the crown of the head and twelve in each hands (41). One who wears thirty two Rudrākṣas on the neck, six on each of the ears, 108 on the chest and forty on the head, has always been adored as the god Rudra (42).

One who wears Rudrākṣa with pearl, coral, crystal, silver, lapis lazuli (cat's eye), gold, undoubtedly attains the nature of Rudra (43). If one wears only Rudrākṣa alone, the essence of all gems, without combining it with any precious stones such as pearls etc. sin is unable to touch him as the darkness can never come before the sun (44).

रुद्राक्षमहिमा

रुद्राक्षमालया जप्तो मन्त्रोऽनन्तफलप्रदः ।
अरुद्राक्षजपः पुंसां तावन्मात्रफलप्रदः ॥४५॥
यस्याङ्गे नास्ति रुद्राक्ष एकोऽपि बहुपुण्यदः ।
तस्य जन्म निरर्थं स्यात् त्रिपुण्ड्ररहितं यथा ॥४६॥
मूर्ध्नि विन्यस्य रुद्राक्षं यः स्नाति मतिमान्नरः ।
गङ्गास्नानफलं तस्य जायते नात्र संशयः ॥४७॥
पूजयेद्यस्तु रुद्राक्षं कृत्वा तोयाभिषेचनम् ।
यत्फलं लिङ्गपूजायां तदेवाप्नोति निश्चितम् ॥४८॥
रुद्राक्षमहिमाऽपारः कश्चिदुक्तो मयाऽनघ ।
गोपनीयः प्रयत्नेन किमतः श्रोतुमिच्छसि ॥४९॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पति-संवादे शिवशासने क्रियापादे रुद्राक्षस्वरूप-निरूपणं नाम सप्तमः पटलः ॥७॥

Endless results are produced by the hymn recited with the help of the garland of Rudrākṣa. Hymn, recited without the help of Rudrākṣa, obtains the results as per its number (45). The life of the person who does not wear a single Rudrākṣa, the producer of immense results, is as fruitless as the non-bearer of the three sacred horizontal lines (Tripundrak) on the forehead (46). One who worships Rudrākṣa by bathing it with water is sure to secure the results of Liṅga-worship (47). Immense is the glory of Rudrākṣa (48). O the sinless Bṛhaspati! only some of them I preached to you. These should carefully be kept secret. What further you want to learn from me (49).

Here ends the seventh chapter of the Kriyāpāda, the later portion of the Śaiva scripture named as Candrajñānāgama narrating the nature of Rudrākṣa presented in the form of discourse between Anantarudra and Bṛhaspati.

***

Notes and References

1. See second *Rudra saṁhitā,* yuddha khaṇda, verse 1-12- *Śiva mahāpurāṇa.*
2. 'सद्योजातं प्रपद्यामि' etc. five famous hymns are prescribed for the 'Pañca Brahma' named as Sadyojāta, Vāmadeva, Aghora, Tatpuruṣa and Īśāna.
3. According to *Prapañcasāra Tantra* there are six aṅga mantras i.e. the hymn pertaining to the six parts of the body, they are as such - "हृदये शिरसोः शिखायां कवचाक्ष्यस्त्रेषु सह चतुर्थीषु। नत्या हुत्या च वषड्-हुँ-वौषट्-फट्पदैः षडङ्गविधिः॥" (६/६).
4. See the note no. 7 of the first chapter for the names of Dikpālas.
5. See the note no. 18 of the sixth chapter.
6. See the note no. 13 of the first chapter for the names of the eleven Rudras.
7. See the note no. 11 of the first chapter for the names of the twelve Ādityas.



Chapter – 8

अष्टमः पटलः

बृहस्पतिरुवाच

अनुत्तरज्ञाननिधे परानन्दसुधाम्बुधे ।
श्रीमदीयमुखाम्भोजान्मकरन्दमिव सृतम् ॥१॥
महिमानमिहाकर्ण्य रुद्राक्षाणामनुत्तमम् ।
संतृप्तो विवशश्चास्मि धन्योऽस्मि सुरसन्नुत ॥२॥
श्रीमत्पञ्चाक्षरस्यापि विधानं महिमोन्नतिम् ।
उपदिश्य कृपादृष्ट्या विलोक्यानुगृहाण माम् ॥३॥

अनन्तरुद्र उवाच

अधुना ते प्रवक्ष्यामि पञ्चाक्षरमहामनोः ।
स्वरूपं महिमानं च पुरश्चर्याविधिं क्रमात् ॥४॥

पञ्चाक्षरमन्त्रस्वरूपं महिमा च

आदौ नमः प्रयोक्तव्यं शिवायेति ततः परम् ।
सैषा पञ्चाक्षरी विद्या सर्वश्रुतिशिवागता ॥५॥

Bṛhaspati enquires –

O Anantarudra deva! the abode of the highest knowledge, the ocean of nectar, supreme bliss of immortality, I am fully contended to listen the magnificent glory of Rudrākṣa from your mouth as if the bees are coming out of the lotus. O Anantarudra deva, the adored by the divines! I am overwhelmed (1-2). Kindly be gracious and enlighten me by stating the prescribed injunctions, glory of the divine Pañcākṣara and the spiritual upliftment attained by the chanting of this hymn (3).

Anantarudra replies –

Now I shall describe to you gradually the nature, glory and the procedure of 'Puraścaraṇa' of the great Pañcākṣara hymn (4).

The word 'namah' should be put first than the word 'Śivāya'. This is called the knowledge of Pañcākṣara – the greatest among the hymns of the scriptures (5). In short, the wisdom of Pañcakṣara is the

शब्दजातस्य सर्वस्य बीजभूता समासतः ।
आदौ शिवमुखोद्गीर्णा सा तस्यैवात्मवाचिका ॥६॥
तप्तचामीकरप्रख्या पीनोन्नतपयोधरा ।
चतुर्भुजा त्रिनयना बालेन्दुकृतशेखरा ॥७॥
पद्मोत्पलधरा सौम्या वरदाऽभयपाणिका ।
सर्वलक्षणसंपन्ना सर्वाभरणभूषिता ॥८॥
सिद्धपद्मासनासीना नीलकुञ्चितमूर्धजा ।
इयं प्रणवपूर्वा तु षडक्षरीति कथ्यते ॥९॥

षडक्षरी विद्या

द्विजैरियं तु जप्तव्या नित्यं प्रणवपूर्विका ।
स्त्रीभिः शूद्रैश्च जप्तव्या नमोऽन्ता प्रणवं विना ॥१०॥

ऋष्यादिन्यासः

वामदेव ऋषिश्चास्य पङ्क्तिश्छन्द उदाहृतः ।
देवता स शिवः साक्षात् प्रणवो बीज उच्यते ॥
उमा शक्तिरिति प्रोक्ता न्यासश्चैवं षडक्षरैः ॥११॥

---

matrix of all 'śabda' (word). This wisdom which emanated from the mouth of Śiva expresses the very nature of Śiva Himself (6). This Pañcākṣara wisdom is of the nature of burning gold, having pronounced breast, four arms, three eyes and beddecked with the tiny moon on the forehead (7). The bearer of lotus, blue lotus, sublime, assuming the postures of abhaya and vara, enriched with all auspicious signs, and is ornamented with all kinds of jewelleries (8). This Pañcākṣarī-vidyā, the blue and curled haired goddess is seated in the posture of Siddhāsana and Padmāsana. It is said to be six syllabled adding the Praṇava (ॐ) in the beginning (9). Dvija[1] should recite this hymn daily adding the Praṇava. Females and the people belonging to the lower castes should enchant it by putting 'namah' at the end (10).

Vāmadeva is the sage and Panti is said to be the chhanda (metre) of this hymn. Śiva Himself is the deity; Praṇava is the seed and Umā is the power inherent in it. The procedure of nyāsa[2] is being performed with these six letters (11).

जपविधानम्

ध्यात्वा संपूज्य मनसि बाह्ये वा परमेश्वरम् ।
जपं कुर्यात् प्रयत्नेन ध्यायन् साम्बं त्रियम्बकम् ॥१२॥
सहस्त्रं वा तदर्धं वा शतं वाऽथ जपेन्मनुम् ।
एवं यः कुरुते नित्यं स शिवो हि न संशयः ॥१३॥

वर्णादिनिरूपणम्

अस्याः पञ्चविधा वर्णाः प्रस्फुरद्रश्मिमण्डलाः ।
पीतः श्वेतस्तथा रक्तो हरितो नील एव च ॥१४॥
पृथक् प्रयोज्या यद्येते बिन्दुनादविभूषिताः ।
अर्धचन्द्राकृतिर्बिन्दुर्नादो दीपशिखाकृतिः ॥१५॥
पञ्चब्रह्ममुखान्याहुः स्थानं तेषां सुरोत्तम ।
पूर्वादि चोर्ध्वपर्यन्तं नकारादि यथाक्रमम् ॥१६॥

नामान्तराणि

मूलं विद्या शिवं चैव सूत्रं पञ्चाक्षरस्तथा ।
नामान्यस्य विजानीयादोङ्कारो हृदयं मतम् ॥१७॥

मन्त्राङ्गानि

नकारः शिर उच्येत मकारस्तु शिखोच्यते ।
शिकारः कवचं तद्वद् वाकारो नेत्रमुच्यते ॥१८॥

One should chant this hymn meditating internally and externally on the supreme God Traymbaka (Śiva) (12). Hymn should be repeated thousand, five hundred, or hundred times. One who performs daily like this, undoubtedly becomes the God Himself (13).

The blazing radiant colour of this wisdom is five fold such as yellow,. white, red, green, and blue (14). If they are pronounced conjoining with bindu and nāda, then bindu takes the form of half-moon and nāda assumes the form as that of the flame of a lamp (15). O the greatest of the gods! five faces of Pañcabrahma are considered to be their places and the syllable 'na' etc. are based on right from the east to the upper face respectively (16).

Mūla, Vidyā, Śiva, Sūtra, Pañcākṣara are the names of this five syllable hymn and 'Oṅkāra' is its heart, please·note (17).

Letter 'na' is said to be the head; 'ma', the crest; śi, the

यकारोऽस्त्रं नमः स्वाहा वषट् हुं वौषडित्यपि ।
फडित्यपि च वर्णानां मन्त्राङ्गत्वं यथा तथा ॥१९॥
वर्णं दैवं तथा शक्तिराधारं छन्द एव च ।
ऋषिः स्थानं ब्रह्म चाथ आयुधं तु तथैव च ॥२०॥
कला गुणश्च चक्रं च प्रकाशः करणं तथा ।
वायुर्ज्ञानेन्द्रियं चैवं षोडशैते क्रमोदिताः ॥२१॥

नकारस्य षोडशरूपता

नकारं पीतवर्णं स्याद् ब्रह्मा तत्राधिदैवतम् ।
सावित्री शक्तिरित्युक्ता चाधारं पृथिवी तथा ॥२२॥
अनुष्टुप्छन्दसा युक्तं वासिष्ठार्षं तथैव हि ।
स्थानं पश्चिमतो वक्त्रं सद्योजातं तु ब्रह्मकम् ॥२३॥
आयुधं वज्रमेवोक्त कला निवृत्तिरेव च ।
गुणः कठिन एवोक्तश्चक्रं तु चतुरश्रकम् ॥२४॥
ज्वलदग्नेः प्रकाशस्तु करणं मन एव च ।
प्राणवायुसमायुक्तं घ्राणं ज्ञानेन्द्रियं भवेत् ॥
इत्येवं षोडशानां तु नकाराक्षरमुच्यते ॥२५॥

---

protective cover and 'vā' is the eyes (18). Letter 'ya' is considered to be the weapon. Namah, svahā, vaṣat, huṅ, vouṣat, phat– these six syllables are affixed and regarded as the part of the hymn (19). Colour, deity, power, base, metre, sage, place, Brahma, weapon, form, attribute, cycle (cakra), light, instrument (senses) air and sensory organs – these sixteen have gradually been described here as to how these are to be adjoined with the letter of the five syllable hymn such as 'ma' etc. (20-21).

The colour of the letter 'na' is yellow, Brahma is its deity. Sāvitrī is regarded as the power and the earth is the base (22). Anuṣtup is the metre and Vaśiṣta is the sage. Western face is its place and the name of Brahma is Sadyojāta (23). Vajra is its weapon and Nivṛtti is kalā and the attribute is stringency, cakra (one of the weapons) is of the shape of square (24). Its light is like the burning fire. Mind is the instrument and Prāṇa is the air; olfactory organ is the sensory organs; these are said to be sixteen forms of the letter 'na' (25).

मकारस्य षोडशरूपता

मकारं जलरूपं च दैवं विष्णुस्तथैव च ।
लक्ष्मीः शक्तिरिति प्रोक्ता चाधारं जलमेव च ॥२६॥
त्रिष्टुप्छन्दसमायुक्तं विश्वामित्र ऋषिस्तथा ।
स्थानमुत्तरतो वक्त्रं ब्रह्म वै वामदेवकम् ॥२७॥
आयुधं पद्ममेवोक्तं प्रतिष्ठाख्यकलायुतम् ।
गुणस्तु द्रवसंयुक्तश्चक्रमर्धसुधाकरः ॥२८॥
सोमस्यैव प्रकाशश्च करणं बुद्धिरेव च ।
अपानवायुसंयुक्तं जिह्वा ज्ञानेन्द्रियं भवेत् ॥
इत्येवं षोडशानां तु मकाराक्षरमुच्यते ॥२९॥

शिकारस्य षोडशरूपता

शिकारं वह्निरूपं तु रुद्रस्तत्राधिदैवतम् ।
गौरीशक्तिसमायुक्तमाधारं चाग्निरेव च ॥३०॥
उष्णिक्छन्दःसमायुक्तं जमदग्निर्ऋषिस्तथा ।
स्थानं दक्षिणतो वक्त्रमघोरं ब्रह्म चैव हि ॥३१॥
स्वस्तिकायुधमेवोक्तं विद्यानाम कलाऽपि च ।
गुणो दीप्त्यनुसंयुक्तश्चक्रं त्यश्रकमेव च ॥३२॥

The colour of letter 'ma' is transparent like water. Its deity is Viṣṇu, power is Lakṣmi and the water is the base (26). Metre is the Triṣtup, sage is Viśvāmitra, place is north and Brahma is named as Vāmadeva (27). Lotus is said to be the personal weapon, the name of kalā is pratiṣthā; modesty is its quality and the cakra is of the shape of half-moon (28). Its light is similar to that of the moon. Intelligence is the means or instrument, Apān is the air, and tongue is the sensory organ. Thus, these sixteen are considered to be the forms of the letter 'ma' (29).

The colour of the syllable 'śi' is of the nature of red-fire. Its deity is Rudra, power is Gouri and fire is the base (30). Its metre is uṣnik, sage is Jamadagni, place is south and the Brahma is known as Aghora (31). Weapon is swastik; the name of kalā is vidyā and the quality is luminosity. Cakra is considered to be of triangular shape

तटितां तु प्रकाशश्च करणं त्वहमाकृतिः ।
व्यानवायुसमायुक्तं नेत्रं ज्ञानेन्द्रियं भवेत् ॥
इत्येवं षोडशानां तु शिकाराक्षरमुच्यते ॥३३॥

वाकारस्य षोडशरूपता

वाकारं वायुरूपं स्यादधिदैवतमीश्वरम् ।
अम्बिका स्यान्महाशक्तिर्वायुश्चाधारमेव च ॥३४॥
बृहतीच्छन्दसा युक्तं ऋषिः कश्यप एव च ।
स्थानं पूर्वाननं प्रोक्तं ब्रह्म तत्पूरुषं भवेत् ॥३५॥
आयुधं बिन्दुरूपं तु कला शान्तिस्तथैव च ।
गुणः स्पर्श इति प्रोक्तं षडश्रं चक्रमेव च ॥३६॥
प्रकाश इन्द्रनीलस्य चित्तं तु करणं भवेत् ।
उदानवायुसंयुक्तं चर्म ज्ञानेन्द्रियं भवेत् ॥
इत्येवं षोडशानां तु वाकाराक्षरमुच्यते ॥३७॥

यकारस्य षोडशरूपता

यकारं व्योमरूपं तु दैवं चैव सदाशिवः ।
उन्मनी शक्तिरेवोक्ता आधारं व्योम चोच्यते ॥३८॥

---

(32). Its light is like that of lightening; instrument is ego, air is Vyān and the eye is its sense organ. Thus, these sixteen are said to be the form of syllable 'śi' (33).

The colour of the syllable 'vā' is like that of air (green), deity is Īśvara, the name of the supreme power is Ambikā and Vāyu is the base (34). Its metre is Bṛhati, sage Kaśyap, place east (face), and Tatpuruṣa is known as the Brahma (35). Weapon is of the nature of Bindu, the name of the kalā is Śānti and the quality is said as tectual. Cakra is of the shape of hexagon (36). Its light is like that of the gem Indranīl; instrument is citta; air is the udāna and the sensory organ is known as tectual. These sixteen are said to be the forms of the syllable 'vā' (37).

The colour of the letter 'ya' is like that of space (blue), deity is Sadāśiva, power is 'Unmanī' and the space is the base (38). Metre is Jagatī, sage Bharadvāj, place upper face and Īśāna is known as

जगतीच्छन्दसा युक्तं भरद्वाज ऋषिस्तथा ।
स्थानमूर्ध्वमुखं विद्याद् ब्रह्म चेशानमेव च ॥३९॥
आयुधं चैव शूलं स्याच्छान्त्यतीता कलाऽपि च ।
गुणस्तु शून्य एव स्यात् प्रकाशश्चन्द्रिकामणेः ॥४०॥
करणं प्रकृतिः प्रोक्तं समानो वायुरेव च ।
श्रोत्रं ज्ञानेन्द्रियं प्रोक्तमित्येते षोडश क्रमात् ॥
यकाराक्षरमित्युक्तं न भूतो न भविष्यति ॥४१॥

पञ्चाक्षरोत्पत्तिः

एकमेव प्रधानं तु पञ्चाक्षरमिति स्मृतम् ।
काम्यसिद्धिप्रयोगेण प्रत्यक्षं पञ्चधा भवेत् ॥४२॥
ततः प्रस्तारकं प्रोक्तं विंशत्येकशतं भवेत् ।
एवं पञ्चाक्षरोत्पत्तिर्गुरोर्वक्त्रेण लभ्यते ॥४३॥
मन्त्रं पञ्चविधं प्रोक्तं कर्म चाष्टविधं भवेत् ।
परे पञ्चाक्षरोत्पत्तिः पुनस्तत्रैव लीयते ॥४४॥
सप्तकोटिमहामन्त्रा रूपवक्त्रैरनेकधा ।
पञ्चाक्षरे प्रलीयन्ते पुनस्तस्माद् विनिर्गताः ॥४५॥

Brahma (39). Its weapon is Triśūl, kalā śāntyatīta and the quality is regarded as Śūnya (void). Its light is like that of the gem candrikā. Prakṛti is said to be the instrument; air is samāna and ear is the sensory organ. Thus, these sixteen are the forms of the letter 'ya'. These have not been described in the past nor it would be found in the future (41).

Pradhān (prakṛti) itself only gets into transformed in the above mentioned five syllable hymn (Pañcākṣara) to allow the people to participate in the different spheres of the desired attainments (42). 120 types of descriptions are found in the scriptures. Thus, the knowledge of the Pañcākṣara is to be received from Guru (43).

There are said to be five kinds of hymns, eight kinds of actions. Pañcākṣara hymn is emanated from the transcendental substance (Pañcabrahma) and again merges in it (44). Seven crores of great hymns with different forms and shapes originate from that supreme

आज्ञाहीनं क्रियाहीनं श्रद्धाहीनं बृहस्पते ।
अजप्तं दक्षिणाहीनं सदा जप्तं च निष्फलम् ।।४६।।
आज्ञासिद्धं क्रियासिद्धं श्रद्धासिद्धमिदं तथा ।
दक्षिणासिद्धमपि च मन्त्रमेतन्महाफलम् ।।४७।।

पुरश्चरणक्रमः

दीक्षापूर्वं गुरोर्लब्ध्वा मन्त्रमाज्ञां समाहितः ।
संकल्प्य च जपेन्नित्यं पुरश्चरणपूर्वकम् ।।४८।।
यावज्जीवं जपेन्नित्यमष्टोत्तरसहस्त्रकम् ।
अनश्नंस्तत्परो भूत्वा स याति परमां गतिम् ।।४९।।
जपेदक्षरलक्षं वै चतुर्गुणितमादरात् ।
युक्ताशी संयमी यः स पौश्चरणिकः स्मृतः ।।५०।।
यः पुरश्चरणं कृत्वा नित्यजापी भवेत् पुनः ।
तस्य नास्ति समो लोके स सिद्धः सिद्धिदो भवेत् ।।५१।।

Pañcākṣara hymn and again merge in it (45). O Bṛhaspati! the recitation of hymn if unauthorised, devoid of rituals, reverence and offerings, is unable to produce proper result. Likewise, the hymn that has never been recited and the hymn recited without adopting the proper procedure also fails to produce the result (46). The recitation of Pañcākṣara hymn which is duly authenticated with proper rituals, reverence and offerings, produces the greatest results (47).

The person who possesses firm determination should be initiated and duly directed by Guru and recite the hymn regularly with his permission. Then after performing the procedure of 'Puraścaraṇa' he should recite the hymn regularly with determination (48). The person who regularly recites the Pañcākṣara hymn 1008 times before taking his food throughout the whole life, attains the highest goal (49). The person who recites hymn with deep veneration one lac times multiplying each word at least four times[3], observing all kinds of virtuous imperatives in life, is called the Puraścaraṇik (50). No body is equal to him who regularly recites the hymn with the procedure of Puraścaraṇa; such person, being himself 'Siddha' (one who is endowed with various spiritual powers) is capable of bestowing the 'siddhi' (attainments) to others (51).

मन्त्रजपविधिः

स्नानं कृत्वा शुचौ देशे बद्ध्वा रुचिरमासनम् ।
शङ्करं हृदि संचिन्त्य स्वगुरुं तद्गुरूंस्तथा ॥५२॥
प्राङ्मुखोदङ्मुखो वापि मौनी चैकाग्रमानसः।
विशोध्य पञ्चतत्त्वानि दहनप्लावनादिभिः ॥५३॥
मन्त्रन्यासादिकं कृत्वा सकलीकृतविग्रहः ।
देवं देवीयुतं ध्यायेत् प्राणापानौ नियम्य च ॥५४॥
विद्यां स्थानं स्वरं रूपं ऋषिं छन्दोऽधिदैवतम् ।
बीजं शक्तिं तथा वाच्यं स्मृत्वा पञ्चाक्षरं जपेत् ॥५५॥

त्रिविधो जपः

उत्तमो मानसः प्रोक्त उपांशुर्मध्यमस्तथा ।
अधमो वाचिकः प्रोक्त इत्येतच्छिवशासनम् ॥५६॥
यदुच्चनीचस्वरितैः शब्दैः स्पष्टपदाक्षरैः ।
मन्त्रमुच्चारयेद्वाचा वाचिकोऽयं जपः स्मृतः ॥५७॥

One should meditate on his own Guru, his tradition and God Śaṅkara after taking bath and keeping a suitable sitting posture in a santified place (52). He should purify the five elements of his body by observing the procedure of Dahan and Plāvan[4] etc. with deep concentration and mentaining the austerity of silence facing the east or north (53). One should meditate on God along with Goddess after having endowed himself with the various kalās of Śiva by observing the nyās with hymn and having full control over the system of inhilation and exhilation and the air of Prāṇa, Apāṇa etc. (54). He should recite the Pañcākṣara hymn by meditating on vidyā, sthāna, svara, rūpa, ṛṣi, chhanda, devatā, bīja, śakti and śabda (55).

Internal recitation of hymn (within the mind) is the best; upāṅśu i.e., recitation without making sound is called the medium and recitation with clear voice is considered to be the lowest kind of japa—this is the injunction of the Śaiva discipline (56). The hymn that is pronounced with clear voice uttering the letters, words, and phrases with louder, lower and tuned pitch[5], is called the 'vācik japa' i.e.

जिह्वामात्रपरिस्पन्दादीषदुच्चारितोऽपि वा ।
अपरैरश्रुतः स्वेन श्रुतश्चोपांशुरुच्यते ॥५८॥
धिया यदक्षरश्रेण्या वर्णाद्वर्णं पदात्पदम् ।
शब्दार्थचिन्तनं भूयः कथ्यते मानसो जपः ॥५९॥
वाचिकस्त्वेक एव स्यादुपांशुः शतमुच्यते ।
सहस्त्रं मानसं प्रोक्तं सगर्भस्तच्छताधिकः ॥६०॥

सगर्भोऽगर्भश्च जपः

प्राणायामसमायुक्तः सगर्भो जप उच्यते ।
प्राणायामेन रहितो ह्यगर्भो जप उच्यते ॥६१॥
चत्वारिंशत्समावृत्तिं प्राणायामं तु संस्मरेत् ।
मन्त्रं मन्त्रार्थविधिमानशक्तः शक्तितो जपेत् ॥६२॥
पञ्चकं त्रिकमेकं वा प्राणायामं समाचरेत् ।
अगर्भं वा सगर्भं वा सगर्भस्तु प्रशस्यते ॥६३॥
सगर्भादपि साहस्त्रं सध्यानो जप उच्यते ।
एषु पञ्चविधेष्वेव कर्तव्यः शक्तितो जपः ॥६४॥

---

recitation with the mouth (57). The hymn when pronounced with movement of the tongue in such a way that the recitor only is able to listen, not the other person, is called the upāṇśu japa (58). When the recitation is observed so silently that the letters, terms and the words and their meaning remain only in the sphere of intellectual consciousness and the mind is specially concentrated on the meaning of the words, is called the 'mānas japa'[6] (59). The result of the upāṅśu japa is hundred times more than that of vācik; the result of mānasjapa is thousand times more than the previous one and the 'sagarbha japa' produces hundred times better results (60).

Hymn that is recited along with Prāṇāyāma is called the 'Sagarbha japa', and japa that is performed without Prāṇāyāma is called Agarbha (61). Capable person should recite the hymn atleast 40 times with one Prāṇāyāma after knowing the proper procedure of chanting of the 'Sagarbha' hymn (62). Devotee should practice atleast five or three or one Sagarbha or Agarbha japa. Among them Sagarbha Prāṇāyāma is considered to be praiseworthy (63). Japa combined with

अङ्गुल्यादिषु जपफलभेदः

अङ्गुल्या जपसंख्यानादेकमेकमुदाहृतम् ।
रेखयाऽष्टगुणं विद्यात् पुत्रजीवैर्दशाधिकम् ॥६५॥
शतं स्याच्छङ्खमणिभिः प्रवालैस्तु सहस्रकम् ।
स्फटिकैर्दशसाहस्रं मौक्तिकैर्लक्षमुच्यते ॥६६॥
पद्माक्षैर्दशलक्षं तु सौवर्णैः कोटिरुच्यते ।
कुशग्रन्थ्या च रुद्राक्षैरनन्तफलमुच्यते ॥६७॥

जपमाला

त्रिंशदक्षैः कृता माला धनदा जपकर्मणि ।
सप्तविंशतिसंख्याकैरक्षैः पुष्टिप्रदा भवेत् ॥६८॥
पञ्चविंशतिसंख्याकैः कृता मुक्तिं प्रयच्छति ।
अक्षैस्तु पञ्चदशभिरभिचारफलप्रदा ॥६९॥

---

the profound meditation is thousand times superior to that of Sagarbha japa. One should select to perform japa among these five as per his capability (64).

Recitation of japa on the tips of finger produces the result in accordance with its number. Recitation of japa on the lines of finger produces eight times result, where as repetition of japa with the garland of the seed of Putrajeeva produces the result ten times greater than the previous one (65). The result of japa with the small cronch is hundred times greater than that of previous one, thousand times greater with the garland of coral, ten thousand times higher with the garland of crystal and lac times higher result is produced with the garland of pearls (66). Japa with the seeds of lotus produces ten lac times higher results and the golden bead garland produces crores times superior results. Japa, if performed with the Rudrākṣa beads which is tied up with the knot of Kushā, produces endless results (67).

Garland, for the recitation of japa, prepared with the thirty beads of Rudrākṣa is capable of conferring the wealth; garland of 27 beads awards achievements (68). Garland prepared with 25 Rudrākṣa beads is the bestower of the liberation and the garland of 15 Rudrākṣa beads grants the supramental powers of magical spell (69). O Bṛhaspati!

अङ्गुष्ठं मोक्षदं विद्यात् तर्जनी शत्रुनाशिनी ।
मध्यमा धनदा शातिं करोत्येव ह्यनामिका ॥
कनिष्ठाऽऽकर्षणे प्रोक्ता जपकर्मणि गीष्पते ॥७०॥

अङ्गुष्ठेन जपेज्जप्यमन्यैरङ्गुलिभिः सह ।
अङ्गुष्ठेन विना जप्यं कृतं तदफलं यतः ॥७१॥

स्थानादिभेदेन फलभेदः

गृहे जपं समं विद्याद् गोष्ठे शतगुणं भवेत् ।
पुण्यारण्ये तथाऽऽरामे सहस्त्रगुणमुच्यते ॥७२॥

अयुतं पर्वते रम्ये नद्यां लक्षमुदाहृतम् ।
कोटिं देवालये विद्यादनन्तं शिवसन्निधौ ॥७३॥

यदिष्टलिङ्गं संपश्यन् वामहस्तस्थितं परम् ।
जपते तत्फलं वक्तुं न मया शक्यते गुरो ॥७४॥

सूर्यस्याग्रेर्गुरोरिन्दोर्दीपस्य च जलस्य च ।
विप्राणां च गवां चैव सन्निधौ शस्यते जपः ॥७५॥

---

during the recitation of the hymn, devotee should specially use the thumb for attaining liberation, index finger for annihilating the enemy, middle finger for acquiring the wealth, ring finger for getting peace and little finger for achieving the power of attraction (70). While performing japa one must use the thumb along with the other fingers. Performance of japa without using the thumb fails to produce any result (71).

Performance of japa within the house produces general result. Japa performed in cow-shed produces hundred times better results than the previous one and japa performed in forest or garden yields thousand times better results (72). Recitation of hymn sitting on a beautiful mountain produces ten thousand times better results, on the bank of the river a lac times more, in the temple a crore times greater and japa performed in the presence of Śiva (liṅga) produces endless results (73). O Bṛhaspati! I am unable to describe the result produced by the performance of japa keeping the Iṣṭaliṅga on the palm of the left hand and visualising it continuously during the time of japa (74). Recitation of hymn before the sun, fire, Guru, moon, lamp, water,

तत्पूर्वाभिमुखं वश्यं दक्षिणं चाभिचारिकम् ।
पश्चिमं धनदं विद्यादुत्तरं शान्तिदं भवेत् ॥७६॥

जपकाले वर्ज्यम्

उष्णीषी कञ्चुकी नग्नो मुक्तकेशो गलावृतः ।
अपवित्रकरोऽशुद्धो विलपन्न जपेत् क्वचित् ॥७७॥
क्रोधं मदं क्षुधां तन्द्रां निष्ठीवनविजृम्भणे ।
दर्शनं च श्वनीचानां वर्जयेज्जपकर्मणि ॥७८॥
आचामेत् सम्भवे तेषां स्मरेत् साम्बं त्रियम्बकम् ।
ज्योतींषि च प्रपश्येद्वा कुर्याद्वा प्राणसंयमम् ॥७९॥
अशानश्च शयानश्च गच्छन्नुत्थित एव वा ।
रथ्यायामशिवे स्थाने न जपेत् तिमिरान्तरे ॥८०॥
प्रसार्य न जपेत् पादौ कुक्कुटासन एव वा ।
यानशय्याधिरूढो वा चिन्ताव्याकुलितोऽपि वा ॥
सदाचारो जपन् जुह्वन् ध्यायन् भद्रं समश्नुते ॥८१॥

---

brāhmaṇ (first category of the varṇa) and cow is considered to be praiseworthy (75). Recitation of hymn facing the east bestows the power of attraction and japa facing south produces the occult power, japa facing the west enriches one with the wealth and japa facing the north provides knowledge and peace (76).

One should not perform japa wearing the head gear or the sewed clothes, in a necked state, keeping the hair untied, putting the cloth around the neck,with dirty hand and body and at the time of weeping (77). One should not be angry, intoxicated, thirsty, drowsy, yaning, spitting during japa; seeing the dog and mean person, are also prohibited (78). If there is any possibility of the above mentioned conditions one should sanctify himself by performing the rites of 'Ācamana' and remembering God Śiva, or having the glance of the light of sun, moon or stars; purify himself with the procedure of Prāṇāyāma (79). One should not recite the hymn during eating, sleeping, walking, standing, or at the dirty place of narrow dark lane (80). One should not recite hymn in a sitting position with stretched leg or in a cock like posture. One should not recite hymn sitting on a

रहस्यमन्यद् वक्ष्यामि गोपनीयमिदं शृणु ।
न वाच्यं यस्य कस्यापि नास्तिकस्याथवा पशोः ॥८२॥

पञ्चाक्षरमन्त्रमहिमा

सदाचारविहीनस्य पतितस्यान्त्यजस्य वा ।
पञ्चाक्षरात् परं नास्ति परित्राणं कलौ युगे ॥८३॥
गच्छतस्तिष्ठतो वापि स्वेच्छया कर्म कुर्वतः ।
अशुचेर्वा शुचेर्वापि मन्त्रोऽयं न च निष्फलः ॥८४॥
अनाचारवतां पुंसामविशुद्धषडध्वनाम् ।
अनादिष्टोऽपि गुरुणा मन्त्रोऽयं न च निष्फलः ॥८५॥
अन्त्यजस्यापि मूढस्य मूर्खस्य पतितस्य च ।
निर्मर्यादस्य नीचस्य मन्त्रोऽयं न च निष्फलः ॥८६॥
सर्वावस्थांगतस्यापि मयि भक्तिमतः सदा ।
सिद्ध्यत्येष न सन्देहो नापरस्य तु कस्यचित् ॥८७॥

---

cart or bed. The worried and excited person also should not perform japa. Only virtuous person, by reciting hymn, performing religious sacrifices and meditating on Śiva is able to achieve the glory of life (81). Now I am telling you a secret, please listen. This should be kept confidential, should not be divulged to any body, specially to an atheist or ignorant people (82).

There is no greater saviour other than the Pañcākṣara for those who are devoid of virtuous rites, down-trodden and of low caste (83). Recitation of Pañcākṣara hymn even while walking, standing, doing any desired works or in uncleaned and cleaned condition does not become fruitless (84). The recitation of this hymn by the person who is non-conformist, whose six 'adhvas' are not purified by the procedure of initiation; who has not received the instruction from Guru, also does not prove to be fruitless (85). Even for the people who belong to the lowest caste, are imbecile, moron, degraded, undignified and mean, the hymn is never fruitless (86). Whatever be the condition it is my devotee who is sure to achieve 'siddhi' (attainments) and not the others, there is no doubt in it (87). This hymn is never detrimental for any body. This will surely be fruitful, accomplished or leads to the

न कदाचन कस्यापि रिपुरेष महामनुः ।
सिद्धो वाऽथ सुसिद्धो वा साध्यो वाऽथ भविष्यति ॥८८॥
सिद्धेन गुरुणाऽऽदिष्टः सुसिद्ध इति कथ्यते ।
असिद्धेनापि वा दत्तः सिद्धः साध्यस्तु केवलम् ॥८९॥
असाधितः साधितो वा सिद्ध्यत्येष न संशयः ।
श्रद्धातिशययुक्तस्य शिवे मन्त्रे तथा गुरौ ॥९०॥

पञ्चाक्षरीविद्यामाश्रयेत्

तस्मान्मन्त्रान्तरांस्त्यक्त्वा सापायानधिकारतः ।
आश्रयेत् परमां विद्यां हृद्यां पञ्चाक्षरीं बुधः ॥९१॥
मन्त्रान्तरेषु सिद्धेषु मन्त्र एष न सिद्ध्यति ।
अस्मिन् सिद्धे महामन्त्रे तेऽपि सिद्धा भवन्ति हि ॥९२॥
अपारो महिमा शैवपञ्चाक्षरमहामनोः ।
न वक्तुं विधिना शक्यः संक्षिप्योक्तो मयानध ॥९३॥

आवरणाष्टकप्रकरणोपसंहारः

इदं हि शैवदीक्षाया महदावरणाष्टकम् ।
प्रथितं सर्वविद्यासु प्रत्येकमपि मुक्तिदम् ॥९४॥

---

destination in the future (88). The hymn delivered by an accomplished Guru is called 'susiddha'; hymn delivered by unaccomplished Guru is called 'siddha' (to be accomplished) and the hymn adored by ownself is called 'Sādhya' (destination of the future) (89). This hymn whether accomplished or unaccomplished, is to be fruitful for the person who possesses immense reverence for Śiva, sacred hymn and Guru, there is no doubt in it (90).

Hence learned people should take refuge in this supreme cordial five syllable hymn leaving the other hymns which may be the cause of deviation on account of the question of authoriy (91). This Pañcākṣara hymn is not accomplished despite the fulfilment of other hymns, where as other hymns are accomplishd if the Pañcākṣara is fulfilled (92). Immense is the glory of the Śaiva Pañcākṣara hymn. Brahmā is also not able to describe it. O Sinless teacher of the devas! I have explained to you the glory of this hymn, in brief (93).

There are the eight great coverings (āvaraṇas) of the Śaiva

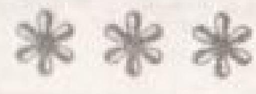
गदितं त्वयि संप्रीत्या भुवनानुजिघृक्षया।
वृन्दारककुलाचार्य किमन्यच्छ्रोतुमिच्छसि ॥९५॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पति-संवादे शिवशासने क्रियापादे पञ्चाक्षरस्वरूप-निरूपणं नामाष्टमः पटलः ॥८॥

---

initiation. It is famous in all scriptures. Each of the Āvaraṇas is capable of bestowing the liberation (94). O Bṛhaspati! the teacher of the lineage of devas! I have stated the nature of this eight coverings on account of my affection for you and with the view to showering mercy on all beings of the world. What more you desire to know? (95).

Here ends the eighth chapter of the Kriyāpāda, the later portion of Candrajñānāgama describing the nature of the five syllable hymn presented in the form of discourse between Anantarudra and Bṛhaspati.



Notes and References

1. The word 'dvija' means twice born i.e., born in a spiritual life with the initiation of Gāyatri mantra.
2. Nyāsa is the process of purification of the body by touching the different parts of the body with particular hymn such as नमः, हूं, वौषट्, फट्, स्वाहा etc.
3. Five syllable hymn multiplied by four is twenty in number. For the Puraścaraṇa of this hymn 20 lacs times japa is necessary.
4. ''शिवो भूत्वा शिवं जपेत'' hymn has been quoted in many places in the scriptures. The procedures of 'Bhūtaśuddhi' and 'Prāṇapratisthā' have been prescribed in scriptures for the attainment of the nature of Śiva. These are fulfilled by the prcess of Śoṣaṇ, Dāha and Āpyāyana of Prāṇāyāma. During the fulfilment of the procedure, it is assumed that the sinful body is turned into ashes and a new divine body is emerging in its place.
5. ''उच्चैरुदात्तः, नीचैरनुदात्तः, समाहारः स्वस्तिः'' (१/२/२९-३१)- See *Aṣṭādhyāyī* of *Pāṇini*.
6. See *Manusmriti*, 2/85.



Chapter – 9

नवमः पटलः

बृहस्पतिरुवाच

सर्वागमार्थसारज्ञ सर्वभूतदयापर ।
जगदुद्धरणोन्निद्रानन्तरुद्र नमोऽस्तु ते ॥१॥
अष्टावरणमाहात्म्यमनन्तश्रुतिचोदितम् ।
श्रीमन्मुखादिहाकर्ण्य परां तृप्तिमवाप्नुवम् ॥२॥
आचाराणां च पञ्चानां स्वरूपं विनिबोध्यमाम् ।
अनुगृह्णीष्व कृपया सुरासुरनमस्कृत ॥३॥

अनन्तरुद्र उवाच

पञ्चाचारनिरूपणम्

लिङ्गाचारः सदाचारः शिवाचारस्तथैव च ।
भृत्याचारो गणाचारः पञ्चाचाराः प्रकीर्तिताः ॥४॥
गुरुणा दत्तलिङ्गाद् वै नास्ति दैवं महीतले ।
इति भावानुसन्धानं लिङ्गाचारः स उच्यते ॥५॥
धर्मार्जितेन द्रव्येण यत् सन्तर्पणमन्वहम् ।
गुरुलिङ्गजङ्गमानां सदाचार इति स्मृतः ॥६॥

Bṛhaspati enquires –

O Anantarudra! you are well versed with the essence of all *Āgamas,* the merciful to all beings, you have conquired sleep for the emancipation of the world, I humbly bow down to thee (1). I am fully contended to hear from you the importance of eight 'Āvaraṇas' as described in scriptures (2). O Anantarudra! revered by both the divine and evil beings, kindly oblige me by teaching the nature of five 'Ācāras' (righteous rites) (3).

Anantarudra replies –

Liṅgācāra, Sadācāra, Śivācāra, Bhṛtyācāra and Gaṇācāra are called the five famous 'Ācāras' (4). There is no divine being in the world superior to the Iṣṭalinga awarded by Guru. This kind of meditative thinking is called 'Liṅgācāra' (5). To please Guru, Liṅga and Jaṅgama with food and clothings; by earning wealth through

शिव एव परं ब्रह्म पञ्चकृत्यपरायणम् ।
न ततोऽन्या गतिरिति शिवाचारो हि कीर्तितः ॥७॥
शिवस्य शिवभक्तस्य शिवधर्मादिकस्य च ।
न श्रृणोति च यन्निन्दां स गणाचार उच्यते ॥८॥
शिवभक्तजनाः सर्वे वरिष्ठाः पृथिवीतले ।
तेषां भृत्योऽहमिति यद् भृत्याचार इति स्मृतः ॥९॥
इहोक्तानां च पञ्चानामाचाराणां सुरोत्तम ।
प्रकारान्तरमस्त्यत्र वक्ष्ये तदपि च श्रृणु ॥१०॥

१. लिङ्गाचारः

लिङ्गाचारं प्रवक्ष्यामि प्रथमं मङ्गलालयम् ।
क्रियावेधामन्वभिख्यदीक्षान्तर्गतमूर्तयः ॥
एकविंशतिदीक्षाश्च लिङ्गाचार इति स्मृतः ॥११॥

सप्तविधा दीक्षा

आज्ञोपमा च कलशैरभिषेकस्ततः परम् ।
स्वस्तिकारोहणं भूतिपट्टमायत्तमेव च ॥
स्वायत्तमिति सप्तैताः क्रियादीक्षान्तरा मताः ॥१२॥

---

virtuous means is named as Sadācāra (6). To conceive that Śiva, the Param Brahman (the Absolute) who is adept in performing the five fold actions — the creation, preservation, destruction, obscuration and compassion, is the only refuge of the devotees, is termed as 'Śivācāra' (7). Not to listen the condemnation of Śiva, his devotees and the Śaiva religion is called the 'Gaṇācāra' (8). To accept that the devotees of Śiva are the best in the world and to think oneself as the servant of the devotees, is called the 'Bhṛtyācāra' (9). O Bṛhaspati, the greatest among the divine beings! listen carefully to a different concept of five-fold 'Ācāras' hereto described by me (10).

First of all I am elucidating the most auspicious 'Liṅgācāra'. There are three kinds of dīkṣās-Kriyā, Vedhā and Manu[1]; each containing seven subdivisions; all these 21 dīkṣās are famous as 'Liṅgācāra' (11). Ājñā, Upamā, Kalaśābhiṣeka, Svastikārohaṇa, Bhūtipattam, Āyatta and Svāyatta – These are the seven kinds of Kriyādīkṣā (12). Samaya, Asaṅsāra, Tattva, Jñāna, Anugraha,

समयश्चाप्यसंसारस्तत्त्वं ज्ञानमनुग्रहः ।
अध्यात्मशुद्धविद्ये च सप्त वेधान्तराः स्मृताः ॥१३॥
दृढव्रतमहिंसा च तस्मै पञ्चेन्द्रियार्पणम् ।
एकाग्रचित्तसंपत्तिः परतत्त्वे सदा रतिः ॥१४॥
लिङ्गे निजमनोलीनं सद्योमुक्तिश्च शाश्वती ।
एवं सप्तविधा दीक्षा मनुदीक्षान्तराः स्मृताः ॥१५॥

२. सदाचारः

सदाचारं प्रवक्ष्यामि सावधानमनाः शृणु ।
आचार एव सर्वेषामलङ्काराय कल्पते ॥
आचारहीनः पुरुषो लोके भवति निन्दितः ॥१६॥
ज्ञानेनाचारयुक्तेन प्रसीदति महेश्वरः ।
तस्मादाचारवान् ज्ञानी भवेदादेहपातनम् ॥१७॥
शिवस्य भक्तिराधार आचारः सर्वदेहिनाम् ।
आचारः परमो धर्म आचारः परमं धनम् ॥१८॥
ज्ञानमाचारहीनं चेन्न तद्भवति सिद्धये ।
शृणु तस्मिन् सदाचारे शीलमष्टविध भवेत् ॥१९॥

Ādhyātma and Śuddhavidyā are the seven kinds of Vedhā-dīkṣā (13). Firm determination, non-violence, surrendering the five sense organs unto Him (God), the attitude of deep concentration, intense love for the supreme Being, merging of mind in Liṅga, remaining ever ready for eternal liberation – these are the seven kinds of 'Manu-dīkṣā (14-15).

Please listen carefully the description of Sadācāra. Ācāra[2] (good conduct) is said to be the ornament of human being in this world. One who is devoid of 'ācāra' is condemned in the world (16). Lord Śaṅkara is pleased with the person who possesses both knowledge and 'ācāra'. Hence wise person should remain virtuous and moral throughout his life (17). As the devotion is the basis for the attainment of Śiva, so for all beings 'ācāra' is the supreme religion and the supreme wealth (18). If the knowledge is devoid of ācāra, then it can never lead to attainments. O Bṛhaspati! please listen, sadācāra consists of eight kinds of disciplines or good dispositions (19).

सदाचारेऽष्टविधं शीलम्

अङ्कुरं प्रथमं ज्ञेयमुत्पन्नं च द्वितीयकम् ।
द्विदलं च तृतीयं स्यात् प्रवृद्धं च चतुर्थकम् ॥२०॥
सप्रकाण्डं पञ्चमं स्यात् सशाखं षष्ठमुच्यते ।
सपुष्पं सप्तमं ज्ञेयं सफलं चाष्टमं भवेत् ॥२१॥
सदाचारोऽष्टशीलाढ्यः सेवितः कल्पपादपः ।
सद्भक्तानां सुमनसां ददातीष्टफलं महत् ॥२२॥

अङ्कुरादिशीललक्षणम्

अङ्कुराख्यं प्रवक्ष्यामि बीजभूतं समासतः ।
गुरुकारुण्यकलितषडध्वन्यासशोभिता ॥
तनुः स्वीया प्राकृतेति भावोऽङ्कुर इतीर्यते ॥२३॥
दीक्षितैरेव दाराद्यैः सहवासो य आत्मनः ।
शीलमुत्पन्नमित्युक्तं ग्राह्यमेतद् विचक्षणैः ॥२४॥
लाञ्छनानां हि शैवानां भस्मादीनामनारतम् ।
धारणं त्वप्रमादेन द्विदलं शीलमुच्यते ॥२५॥
यन्नित्यं शिवधर्माणां माहात्म्यस्य विभावनम् ।
प्रवृद्धं शीलमित्युक्तं भक्तेर्वृद्धिकरं श्रुतम् ॥२६॥

Aṅkur, Utpanna, Dvidala, Pravṛddha, Saprakāṇḍa, Saśārava, Sapuṣpa, Saphala are the eight dispositions (or piety, śīla i.e., acquired virtuous way of life to attain perfection) pertaining to Sadācāra (20-21). All desires of the contended devotees are fulfilled whose deeds are in accordance with Sadācāra and eight śīlas (good dispositions) (22).

Now I am describing the śīlas (piety) named as 'Aṅkur'. In short, it is the origin of all śīlas. One who, by the grace of guru, is endowed with the six 'adhva nyāsa'[3] method and has attained the divine understanding that the body is the basis or foundation of all penances, is called the śīla of 'Aṅkur' (23). Wise person should live with the initiated wife and children. Such disposition or way of life is known as 'Utpanna-śīla' (24). Besmearing of the sacred ashes of Śaiva discipline without any hesitation is known as 'Dvidal-śīla' (25).

इष्टलिङ्गमनभ्यर्च्य स्थीयते यदभोजनम् ।
सप्रकाण्डमिदं शीलं विज्ञेयं भक्तिसाधनम् ॥२७॥
इष्टलिङ्गानर्पितस्य द्रव्यस्याग्रहणं हि यत् ।
शीलं सशाखमित्युक्तमवर्ज्यं भक्तितत्परैः ॥२८॥
शिवार्पितप्रसादस्य यत् परित्यागवर्जनम् ।
सपुष्पं शीलमित्युक्तं विज्ञेयं चैतदुत्तमम् ॥२९॥
गुरुजङ्गमलिङ्गानां यदेकत्वेन भावनम् ।
सफलं शीलमित्युक्तं सद्यः सिद्धिकरं परम् ॥३०॥
यः सदाचारमष्टाङ्गं भक्तिनिष्ठो निषेवते ।
स सद्यः सिद्धिमाप्नोति परां शम्भोरनुग्रहात् ॥३१॥

३. शिवाचारः

शिवाचारमतो वक्ष्ये शृणुष्वावहितो मुने ।
द्रव्यक्षेत्रगृहादीनां षोडशानां विशोधनम् ॥
शिवशास्त्रोक्तमार्गेण शिवाचार इति स्मृतः ॥३२॥

Constant meditation on the greatness of Śaiva religion is named as 'Pravṛddha śīla'. It is said that it enhances the devotion (26). Not to accept food before worshipping the Iṣṭaliṅga is named as the 'Saprakāṇḍa śīla'. This also is considered to be the means of achieving the devotion (27). Not to receive anything without delivering it to Iṣṭaliṅga is called 'Saśākha śīla'. This discipline must be maintained by the observer of the path of devotion (28). Not to decline the offering of Śiva is named as 'Sapuṣpa śīla'. This has been considered to be the greatest among the śīlas (29). To believe in the identity of Guru, Jaṅgama and Liṅga is knwon as 'Saphala śīla'. This supreme śīla immediately leads to the attainment of 'Siddhi' (goal) (30). The devotee who observes these eight-fold 'Sadācāra', attains the supreme goal by the grace of Lord Śiva (31).

Now I am describing 'Śivācāra. O Bṛhaspati! please listen to me carefully. Purification of sixteen objects such as place and habitate etc. as per the injunction of Śaiva scriptures is called the 'Śivācāra' (32).

षोडश शुद्धयः

भक्तहस्तगतं वापि भस्मना वा विशोधितम् ।
फलमूलादिकं ग्राह्यं द्रव्यशुद्धिरियं मता ॥३३॥
नन्दिमुद्राङ्कितशिलादार्वादिपरिशोभितम् ।
क्षेत्रं भक्तिपरैर्ग्राह्यं क्षेत्रशुद्धिः प्रकीर्तिता ॥३४॥
भक्तैस्तु निर्मितं वापि शिवलिङ्गाङ्कितं तु वा ।
वेश्म भक्तैः परिग्राह्यं गृहशुद्धिः समीरिता ॥३५॥
भक्तेन निर्मितं वापि शिवलिङ्गाङ्कितं तु वा ।
भाण्डजातं परिग्राह्यं भाण्डशुद्धिः प्रकीर्तिता ॥३६॥
भक्तलोकसमानीतं भस्मना संस्कृतं तु वा ।
तृणादिकं परिग्राह्यं तृणशुद्धिरितीरिता ॥३७॥
भक्तियुक्तसमानीतं विभूत्या संस्कृतं तु वा ।
काष्ठं व्रतस्थैः संग्राह्यं काष्ठशुद्धिः समीरिता ॥३८॥
भक्तारामे समुत्पन्नैर्भस्मना संस्कृतैस्तु वा ।
भक्तैस्तु साधितेनाऽपि विभूत्या संस्कृतेन वा ॥३९॥

One should accept the fruits and vegetables from a devotee or only after purifying it by the sacred ashes. This is called 'dravyaśuddhi' (33). The devotee should accept the space which has been adorned by the stones and wood upon which symbol of 'Nandi' has been carved. This is famous as "Kṣetra-śuddhi" (34). The house constructed by the devotees or the place where Sivaliṅga has been installed is to be accepted by devotee. This is called the 'Gṛha-śuddhi' (35). The vessels made by the devotees or on which Śivaliṅga has been scribed should be accepted by the devotee. This is called the 'Bhāṇḍa-śuddhi' (36). The vegetations brought by devotees or purified by the sacred ashes should be accepted by the devotee. This is called 'Tṛṇa-śuddhi' (37). Piece of wood brought by devotee or purified by sacred ashes should be accepted by the devotee. This is called 'Kāṣṭha-śuddhi' (38). Betel leaves that are produced in the garden of devotee or which has been purified by the sacred ashes or purified by devotees themselves by the sacred ashes and in which betel-nut and powder have been added should be accepted by the

नागवल्लीदलैः पूगैश्चूर्णेन च समन्वितम् ।
ग्राह्यं भक्तैर्हि ताम्बूलं वीटिकाशुद्धिरीरिता ॥४०॥
शिवदीक्षान्वितैः पक्वमभक्तानवलोकितम् ।
भोज्यं भक्तैः परिग्राह्यं पाकशुद्धिरियं मता ॥४१॥
घृतं दधि पयस्तक्रं माहिषं चाविकं त्यजेत् ।
गव्यं तु सर्वदा ग्राह्यं रसशुद्धिरियं मता ॥४२॥
पुनर्भवनिदानोक्तकाम्यकर्मविसर्जनात् ।
जन्मराहित्यसम्पत्तिर्भवशुद्धिर्निगद्यते ॥४३॥
सर्वभूतदयालुत्वं पाञ्चभौतिकसंस्कृतिः ।
भूतदूषणराहित्यं भूतशुद्धिः समीरिता ॥४४॥
सर्वकामान् समुज्झित्य शिवभावानुभावनम् ।
चेतसा यत् सर्वकालं भावशुद्धिः समीरिता ॥४५॥
पद्भ्यां पिपीलिकादीनां न यथा हिंसनं भवेत् ।
गमनं हि परिग्राह्यं मार्गशुद्धिरियं मता ॥४६॥
शास्त्रसंचोदिते काले निःशब्दे च मनोरमे ।
शिवलिङ्गाराधनं यत् कालशुद्धिरिहोदिता ॥४७॥

---

devotee. This is called 'Vītikā-śuddhi' (39-40). The food cooked by the initiated devotee of Śiva and which has not been seen by anybody else, should be accepted by the devotees. This is called 'Pāk-śuddhi' (41). The butter, milk curd of buffalo and goat is unacceptable but of cow is acceptable. This is called 'Rasa-śuddhi' (42). The cycle of birth and rebirth is broken by discarding the actions that bear fruits. This is called 'Bhava-śuddhi' (43). Having compassion for all beings, purifying five gross elements and elimination of polution of the elements is called 'Bhūta-śuddhi' (44). Abandoning all desires and always meditating Śiva-consciousness is called 'Bhāva-śuddhi' (45). Moving on the road in such a way that even a small animal like ant is not killed by our feet, is called 'Mārga-śuddhi' (46). Worshipping Śivaliṅga at the tranquil and pleasant moment of time which has been praised by the scriptures (Brāhma-muhurt) is called 'Kāla-śuddhi' (47). Devotee should abstain from speaking non-truth, harshness,

अनृतं परुषं कुत्सं बीभत्सं दाम्भिकं च यत् ।
विसर्जनं तद्वचसो वाक्शुद्धिरिति कथ्यते ॥४८॥
आसने शयने याने गोष्ठ्यां सर्वत्र सर्वदा ।
सद्भक्तजनसाङ्गत्यं जनशुद्धिः समीरिता ॥४९॥
विद्वन्नयं शिवचारः सर्वशास्त्रेषु गोपितः ।
एतदाचरणान्मर्त्यः शिवसायुज्यमश्नुते ॥५०॥

४. गणाचारः

गणाचारमतो वक्ष्ये भोगमोक्षैकसाधनम् ।
अनुष्ठितो भक्तगणैर्गणाचार इतीरितः ॥५१॥

चतुष्षष्टिशीलानि

सर्वोत्तमे गणाचारे सद्यःसिद्धिकरे परे ।
शीलानि तु चतुःषष्टिर्वर्तन्ते तानि संशृणु ॥५२॥

सप्त कायिकशीलानि

भक्तिनिष्ठेन यद्वाचा यथार्थस्यैव भाषणम् ।
तत्सत्यं सर्वशास्त्रेषु प्रथमं शीलमुच्यते ॥५३॥
न वाच्यमप्रियं सत्यं नासत्यं च प्रियं वदेत् ।
ब्रूयात् प्रियं च यत्सत्यं द्वितीयं शीलमुच्यते ॥५४॥

---

slandering, despicableness, ego – centrisity. This is called 'Vāk-śuddhi' (48). One should alway seek the company of earnest devotees in sitting, sleeping, travelling and in congregations. This is called 'Jana-śuddhi' (49). O learned Bṛhaspati! the nature of this Śivācāra is kept secret by all scriptures. One who performs this ācāra attains union with Śiva after death (50).

Now I shall describe the 'Gaṇācāra'. This is the only means of both worldly enjoyment and liberation. It is observed by the devotees and is named as 'Gaṇācāra' (51).

The supreme Gaṇācāra consists of 64 śīlas is the best means of attaining the goal immediately. Please listen to it (52).

Words uttered by the devotees which correspond to reality are admitted as truth. It has been termed as the first śīla in all scriptures (53). One should neither utter the unpleasant truth, nor speak non-

वेदागमपुराणानां धर्मज्ञानैकबोधिनाम् ।
पठनं प्रत्यहं यत्तत् तृतीयं शीलमीरितम् ॥५५॥
शिवस्य शिवभक्तानां गुरोरपि विशेषतः ।
प्रशंसनं यदश्रान्तं चतुर्थं शीलमुच्यते ॥५६॥
अन्येषां चैव देवानां मानुषाणां च जातुचित् ।
प्रशंसावर्जनं यत्तत् पञ्चमं शीलमुच्यते ॥५७॥
कदाचित् कुत्रचिद् वा यदात्मस्तुतिविसर्जनम् ।
तत् षष्ठं शीलमित्युक्तं सर्वशास्त्रैकसम्मतम् ॥५८॥
देवतानां मनुष्याणां निर्गुणानां च जातुचित् ।
गर्हाविसर्जनं यत्तत् सप्तमं शीलमुच्यते ॥५९॥
तदेतद्वाचिकं शीलमुक्तं सप्तविधं मया ।
अथ पाणिगतं यत्तु शीलं वक्ष्यामि तच्छृणु ॥६०॥

पञ्चविधं पाणिगतं शीलम्

गुरुजङ्गमलिङ्गानां क्रियते या नमस्कृतिः ।
शीलमष्टममित्युक्तमखिलागमबोधितम् ॥६१॥
पूजापरिकराणां यत्संपादनमहर्निशम् ।
शीलं नवममित्युक्तं शिवप्रीत्येककारणम् ॥६२॥

---

truth to please any body. So the pleasant truth is called the second śīla (54). Regular recitations of *Veda, Āgama* and *Purāṇa* which cause the religious consciousness and knowledge is known as the third śīla (55). Constant untiring praising of Śiva, devotees and specially of Guru is considered to be the fourth śīla (56). Not to praise any divine or human being except Śiva, is called the fifth śīla (57). Not to praise one's ownself is considered and accepted as the sixth śīla in all scriptures (58). Not to condemn any divine being, human being and even qualityless being is called the seventh śīla (59). The above mentioned seven fold śīlas described by me are known as 'Vocal' disposition or piety. Now I shall be describing the śīla concerning hands. Please listen to it carefully (60).

Reveredly bowing to Guru, Jaṅgama and Liṅga are accepted as the eighth śīla by all the *Āgamas* (61). Collecting accessories for the

रुद्राक्षमालया नित्यं मूलमन्त्रजपोऽन्वहम् ।
दशमं शीलमित्युक्तमखिलाघविशोधनम् ॥६३॥
गुरोर्माहेश्वराणां च भवानीवल्लभस्य च ।
आराधनं प्रत्यहं तच्छीलमेकादशं स्मृतम् ॥६४॥
गुरवे जङ्गमेभ्यश्च शिवधर्माय भक्तितः ।
यथाशक्ति कृतं दानं द्वादशं शीलमुच्यते ॥६५॥
एवं पञ्चविधं शीलं पाणिसम्बद्धमीरितम् ।
अथ पादगतं वक्ष्ये शीलं पापौघनाशनम् ॥६६॥

चतुर्विधं पादगतं शीलम्

गुरोर्माहेश्वरस्याभिगमनं क्रियते हि यत् ।
तत् त्रयोदशमित्युक्तं शम्भुना सर्ववेदिना ॥६७॥
गुरोर्माहेश्वरस्यापि क्रियते यत् प्रदक्षिणम् ।
भक्तिभावयुतेनैव गदितं तच्चतुर्दशम् ॥६८॥
पूजापरिकराणां हि सम्पादनचिकीर्षया ।
भक्तेन गम्यते नित्यं तत् पञ्चदशकं मतम् ॥६९॥

---

worship of Śiva throughout the day and night promotes devotion in Śiva, which is called the ninth śīla (62). Regular recitation of the original hymn (Pañcākṣara) with the garland of Rudrākṣa is known to be the tenth śīla. This annihilates all sins (63). Regular worshipping of Guru, Māheśvaras and the spouse of Bhavānī, Śiva, is called the eleventh śīla (64). Donating reverently according to the capacity for the cause of Guru, Jaṅgama and Śaiva religion is stated as the twelfth śīla (principle) (65). These five kinds of śīlas i.e. virtuous dispositions are concerned with the hands. Now I am describing the śīlas concerning the legs which eliminate all sins (66).

Respectful visit to Guru and Māheśvaras has been stated by the omniscient Śambhu as the thirteenth śīla (67). Encircling around Guru and Māheśvaras with devotion is the fourteenth śīla (68). Regularly visiting the different places such as the river and garden etc. by the devotees for the collection of accessories of worship, is stated as the fifteenth śīla (69). Sitting in a meditative posture for the adoration of Guru, and Iṣṭaliṅga has been stated as the sixteenth śīla by the Lord of

गुरोरपीष्टलिङ्गस्य पूजार्थं स्थिरमासनम् ।
तत् षोडशकमित्युक्तं देवदेवेन शूलिना ॥७०॥
एवं पादगतं शीलं चतुर्विधमितीरितम् ।
त्वक्सम्बद्धमतो वक्ष्ये तच्छृणुष्वावधानतः ॥७१॥

त्वक्संबद्धं शीलम्

नित्यं यदिष्टलिङ्गस्य स्पर्शनं त्ववियोगतः ।
तत् सप्तदशकं प्रोक्तं वपुःसार्थकतास्पदम् ॥७२॥
इष्टलिङ्गस्पर्शजन्यरोमाञ्चसमलङ्कृतिः ।
अष्टादशं शीलमिति कथितं भवनाशकम् ॥७३॥
त्वक्सम्बद्धमिदं शीलं द्विविधं परिकीर्तितम् ।
चक्षुर्गतं प्रवक्ष्यामि श्रृणु तत्सावधानतः ॥७४॥

चक्षुर्गतं शीलम्

अश्रान्तं सानुरागं यदिष्टलिङ्गनिरीक्षणम् ।
एकोनविंशकं शीलमुक्तं भवभयाहपम् ॥७५॥
इष्टलिङ्गे क्षणोद्भूतानन्दबाष्पसमुद्गमः ।
विंशं शीलं विनिर्दिष्टं स्पष्टं चन्द्रार्धमौलिना ॥७६॥

---

lords, the bearer of 'Triśūl' (trident). (70). These are the four kinds of dispositions concerning the legs. Now I am describing the tectual śīlas. Please listen to it carefully (71). Having a constant touch of Iṣṭaliṅga by keeping it undetached from the body is called the seventeenth śīla. This makes the body meaningful (72). The ecstatic sensation in the body aroused by the touch of Iṣṭaliṅga is the annihilator of the cycle of birth and death and is called the eighteenth śīla (73). After describing these two kinds of dispositions concerning the touch, I am stating the dispositions regarding the 'eye'. Please listen to it attentively (74).

Observing the Iṣṭaliṅga reveredly is called the nineteenth śīla. This eliminates the fear of life and death (75). Rolling of blissful tears from the eyes of the devotee at the moment of observation of Iṣṭaliṅga, has been stated as the twentieth śīla by Śiva, whose ornament is half-moon (76). Thus, two kinds of śīlas regarding the

एवं ते द्विविधं शीलं चक्षुःसम्बद्धमीरितम् ।
अथ जिह्वागतं वक्ष्ये शृणु श्रद्धासमन्वितः ॥७७॥

जिह्वागतं शीलम्

निवेदितप्रसादीयरसास्वादो यदन्वहम् ।
एकविंशकमित्युक्तमथ घ्राणगतं शृणु ॥७८॥

घ्राणगतं शीलम्

निर्माल्यगन्धपुष्पादिसौरभाघ्राणनं परम् ।
द्वाविंशकं समाख्यातमतः श्रोत्रगतं शृणु ॥७९॥

श्रोत्रगतं शीलम्

गुरोः शिवस्य भक्तानां स्तोत्राकर्णनमन्वहम् ।
तत् त्रयोविंशकं प्रोक्तं मोक्षसम्प्राप्तिकारणम् ॥८०॥
गुरोः शिवस्य भक्तानां निन्दानाकर्णनं हि यत् ।
तच्चतुर्विंशकं प्रोक्तं कायिकं तु ततः शृणु ॥८१॥

कायिकं शीलम्

गुरोरपीष्टलिङ्गस्य चरस्यैव प्रसादतः ।
कायशोधनमेतद्धि शीलं स्यात् पञ्चविंशकम् ॥८२॥

---

eyes have been described to you. Now I shall state the virtuous disposition concerning the tongue. Please listen to it respectfully (77).

Regularly enjoying the offerings (Prasād) of the God Śiva is regarded as the twenty first śīla. Now listen to the śīlas related to the nasal sensation (78).

Enjoying the smell of flowers and other incenses offered to God is called the twenty second śīla. Now listen to the dispositions concerning the auditory sensation (79).

Regularly listening to the praising of the Guru and the devotees of Śiva is noted as the twenty third śīla which is said to be the means of attaining the liberation (80). Abstaining from hearing the denouncement of Guru and the devotees of Śiva is known as the twenty fourth śīla. Now listen to the virtuous dispositions concerning the body. (81).

Purifying the body with the offerings (Prasād) of Guru, Iṣṭaliṅga

निषिद्धविषयेभ्यश्च यदिन्द्रियविनिग्रहः ।
षड्विंशं शीलमित्युक्तं भवदोषनिवारणम् ॥८३॥

अस्पृश्यवस्तुसंस्पर्शे स्नानं नीरेण भस्मना ।
शौचं हि सप्तविंशं स्याच्छीलं दोषनिवारणम् ॥८४॥

आसने शयने गोष्ठ्यां भविसम्बन्धवर्जनम् ।
अष्टाविंशमिदं शीलं निर्दिष्टं शौचसाधनम् ॥८५॥

भूतिरुद्राक्षलिङ्गानां शरीरे धारणं सदा ।
एकोनत्रिंशकं शीलं मोक्षमार्गैकसाधनम् ॥८६॥

कायिकं पञ्चधा प्रोक्तं मुक्तिप्राप्त्येकसाधनम् ।
अथ मानसिकं वक्ष्ये शीलमेकमनाः शृणु ॥८७॥

मानसिकं शीलम्

निषिद्धभोगविषये यत् संकल्पविवर्जनम् ।
ब्रह्मचर्यं हि तच्छीलं त्रिंशमीश्वरचोदितम् ॥८८॥

कामं भक्तिरसौ कुर्यादविषयेषु न जातुचित् ।
एकत्रिंशमिदं शीलं निष्कामत्वं प्रकीर्तितम् ॥८९॥

---

and Jaṅgama is known to be the twenty fifth śīla (82). Restraining the sense organs from receiving the prescribed objects is the twenty sixth śīla. It eliminates the impurities of the worldly life (83). Bathing with the water or besmearing the body wih the sacred ashes after touching the untouchable objects is known as 'Śauc' - the twenty seventh śīla. It eradicates all impurities (84). Having any relationship like sitting, sleeping, indulging in learned discourses with 'bhavi'[4] (one who does not bear the Iṣṭaliṅga) is proscribed. This is determined as the twenty eighth śīla. It is a means of purification (85). Bearing always on the body the sacred ashes, Rudrākṣa and Liṅga is stated as the twenty ninth śīla. This is the only means to the path of liberation (86). Five kinds of dispositions pertaining to the body has thus been narrated. Each one of which is the means for attaining the liberation. Now I shall describe the mental dispositions. Please listen attentively (87).

Abstaining from the thought of the forbidden objects of enjoyment is named as 'Brahmacarya'-The thirtieth śīla. This has been directed by the God (88). Having intense devotion and non-

वहेत् क्रोधमधर्मे तु न वैरिषु कदाचन ।
द्वात्रिंशकमिदं शीलमक्रोधं मुक्तिसाधनम् ॥९०॥
न धनादौ वहेल्लोभं शिवस्याराधने वहेत् ।
अलोभाख्यमिदं शीलं त्रयस्त्रिंशं समीरितम् ॥९१॥
मोहं भक्तजने कुर्यान्न कान्तायां सुतेषु वा ।
अमोहाख्यमिदं शीलं चतुस्त्रिंशं प्रकीर्तितम् ॥९२॥
मात्सर्यं करणेष्वेव न जनेषु वहेत् क्वचित् ।
अमात्सर्यमिदं शीलं पञ्चत्रिंशं समीरितम् ॥९३॥
मदं मायाजये कुर्यान्न धर्मे नाऽपि संपदि ।
अमदाख्यमिदं शीलं षट्त्रिंशमिति कीर्तितम् ॥९४॥
गुणागुणविमर्शस्य त्यागो यस्तु गुरौ चरे ।
सप्तत्रिंशं समाख्यातं शीलं पुण्यफलप्रदम् ॥९५॥
प्राणिनो यस्य कस्यापि न बाधाकरणं हि यत् ।
अहिंसाख्यमिदं शीलमष्टत्रिंशं समीरितम् ॥९६॥
प्राणिदुःखस्य वीक्षायामक्षमत्वं दयाभिधम् ।
शीलं प्रसिद्धमेकोनचत्वारिंशं प्रकीर्तितम् ॥९७॥

---

attachment with the object of senses – such desirelessness is called the thirty first śīla (89). Expressing aversion towards anti-religious attitude and not maintaining any feeling of annoyance even for the enemy is the thirty second śīla named as 'Akrodha', which is the means to liberation (90). Having inclination in worshipping Śiva without caring for worldly wealth is the real disinterestedness, ungreediness – the thirty third śīla (91). Having fascination only for the devotee, not for wife and children, is the thirty fourth śīla named as 'Amoha' (92). Having envy (mātsarya)[5] for one's own senses, not for any person, is the thirty fifth śīla named as 'Amātsarya' (non-envyness) (93). Having conceit for only winning over Māyā, not for practising religion or acquiring property is the thiry six śīla named as 'Amada' (non-arrogance) (94). Leaving the idea of criticising the qualities and faults of Guru and Jaṅgama is the thirty seventh śīla which is the bestower of piety or virtue (95). Not to hurt anybody is the thirty eighth śīla named as 'Ahiṁsā' (non-violence) (96). Tender

क्रियायां वचने वापि यत्परस्मात् स्वतोऽपि वा ।
ह्रीर्या शीलमिदं प्रोक्तं चत्वारिंशं त्रिशूलिना ॥९८॥
रिपौ निजसुते वापि यद् वैषम्यविवर्जनम् ।
आर्जवाख्यं शीलमेकचत्वारिंशमुदाहृतम् ॥९९॥
आगमे निगमे चैव विश्वासो यद्गुरूदिते ।
श्रद्धाख्यं शीलमेतद् द्विचत्वारिंशं समीरितम् ॥१००॥
आपद्यपि दुरन्तायां धर्मस्य यदवर्जनम् ।
धृत्याख्यं शीलमेतत् त्रिचत्वारिंशं प्रकीर्तितम् ॥१०१॥
अदूषणं वैरिजनेष्वपकारपरेष्वपि ।
शीलं क्षमाभिधं चतुश्चत्वारिंशं समीरितम् ॥१०२॥
भोगप्रयुक्तवाञ्छाया राहित्यं यद्धि मानसे ।
भोगासक्तिच्युतिः पञ्चचत्वारिंशं समीरितम् ॥१०३॥
क्रियायां वचने वापि प्रमादरहितस्थितिः ।
धीर्या शीलं तदिह षट्चत्वारिंशं विनिश्चितम् ॥१०४॥
शिवान्यवस्तुविषयसंकल्पपरिवर्जनम् ।
शीलं दमाभिधं सप्तचत्वारिंशं प्रकीर्तितम् ॥१०५॥

---

heartedness on seeing the sorrow of other being is the thirty ninth śīla named as 'Dayā' (compassion) (97). Feeling of humility or modesty in performing both the bad and good work, not creating any delusion or confusion for other being have been described by the Lord Śiva as the fortieth śīla (98). Maintaining an impartial view both towards one's own son and enemy is the forty first śīla named as 'Ārjava' (straight forwardness, uprightness) (99). Having faith on the scriptures of *Āgama* and *Nigama (Veda)* advocated by Guru has been called 'Śraddhā', the forty second śīla (100). Not abandoning religion despite of being engulfed in never ending odds, is called the 'Dhṛti'– perseverence, the forty third śīla (101). Not to take ill of the enemy who is always busy in doing harm is named as 'Kṣamā' (forgiveness), the forty fourth śīla (102). Not arising any desire for the worldly enjoyment is called the 'Bhogāsakticyuti' – abandonment of enjoyment, the forty fifth śīla (103). Unfailingly doing work and keeping one's own word is the forty sixth śīla (104). Nothing except

अन्यूनधर्मानुष्ठानं परद्रव्यापरिग्रहः ।
अस्तेयाख्यं शीलमष्टचत्वारिंशमुदाहृतम् ॥१०६॥
अलब्धवस्तुविषयव्यसनाभावसुस्थितिः ।
संतुष्टिः शीलमेकोनपञ्चाशत्कं विनिश्चिनु ॥१०७॥
पारमेश्वरयोर्नित्यं स्मरणं नामरूपयोः ।
जीवन्मुक्तिप्रदं शीलं पञ्चाशत्कं समीरितम् ॥१०८॥
शम्भुनामगुणादीनां चिन्तनं यदनारतम् ।
शीलं पाशहरं त्वेकपञ्चाशत्कं प्रकीर्तितम् ॥१०९॥
भाव्यमानं सदा शम्भोः पादसंवाहनादिकम् ।
पादसेवनमेतद् द्विपञ्चाशत्कमुदाहृतम् ॥११०॥
अर्चनं मानसं यत् स्याच्छम्भोरावाहनादिना ।
शीलं त्विदं गीष्पते त्रिपञ्चाशत्कमुदाहृतम् ॥१११॥
शम्भुपादाब्जयोर्नित्यं प्रणामो मानसो हि यत् ।
शीलमेतत्किल चतुःपञ्चाशं संप्रकीर्तितम् ॥११२॥
कैङ्कर्यकरणं शम्भोर्मनसा सर्वदा हि यत् ।
दास्यं शीलमिदं पञ्चपञ्चाशमिति भाषितम् ॥११३॥

Śiva is considered as the object to be concentrated upon is called 'Dama', the forty seventh śīla (105). Not keeping any imperfection in religious rites[6] and not stealing other's object is called 'Asteya', the forty eighth śīla (106). Complacency despite of not possessing the particular object is called the contentment. O Bṛhaspati! this should be known as fortyninth śīla (107). Incessant rememberance of the name and form of Lord is the fiftieth śīla which is the bestower of jivan-mukti (release in the present life) (108). Constant contemplation on the name and attribute of Lord Śiva is the fifty first śīla which causes the release from the bondage of the world (109). Pondering over the servicing of the feet of the Lord is called the 'Pāda-sevana', the fifty second śīla (110). Worshipping the Lord within by inviting him mentally, O Bṛhaspati! this should be known as the fifty third śīla (111). Rememberance of regular bowing down to the feet of the Lord is known as the fifty fourth śīla (112). Assuming the service of the Lord within mind is called 'Dāsya', the fifty fifth śīla (113).

शम्भोः कल्याणरूपस्य सखिताभावनं हि यत् ।
सख्याख्यं शीलमेतत् षट्पञ्चाशमिति निश्चितम् ॥११४॥
बन्धमोचनभारस्य कृत्स्नस्येशे समर्पणम् ।
आत्मार्पणमिदं सप्तपञ्चाशं सम्प्रचोदितम् ॥११५॥
यज्जपो मूलमन्त्रस्य मनसा क्रियते सदा ।
शीलमेतत् सेव्यमष्टपञ्चाशमवधारितम् ॥११६॥
शम्भोर्यद् दिव्यरूपानुसन्धानं क्रियते हृदि ।
ध्यानाख्यं शीलमेकोनषष्टिकं परिकीर्तितम् ॥११७॥
ध्रियते तैलधारावदविच्छिन्नं तदेव यत् ।
धारणाख्यं शीलमिदं षष्टिकं समुदाहृतम् ॥११८॥
निवातदीपवद् ध्याने चेतसो यदवस्थितिः ।
समाध्याख्यं शीलमेकषष्टिकं सम्प्रचोदिकम् ॥११९॥
सोऽहंभावेन विश्वेशं ध्यायन् कृत्यानि सर्वतः ।
तदिन्द्रियमुखेनैव क्रियमाणानि भावयन् ॥
यदाचरति तच्छीलं द्विषष्टिकमुदाहृतम् ॥१२०॥

Maintaining an intimate feeling with Śiva who is the bestower of goodness to all is considered to be the 'Sakhya', the fifty sixth śīla (114). Surrendering bondage and release to God i.e. completely depending on God keeping oneself indifferent regarding the bondage and release is called the 'Ātmārpaṇa', the fifty seventh śīla (115). Incessantly reciting the original hymn i.e., Pañcākṣara is the only service for the devotee which is regarded as the fifty eighth śīla (116). Constant meditation on the divine image of God in the heart is called the fifty ninth śīla (117). Contemplative thinking of God like the ceaseless flow of the oil is named as the 'Dhāraṇā', the sixtieth śīla (118). Profound unimpaired meditation of citta like the unflinching flame of the lamp is called the 'Samādhi', the sixty first śīla (119). Meditating on the Lord of the universe as 'I am That', 'whatever done by me is actually performed by the Almighty' and the actions guided by such underlying selfless principle has been included within the sixty second śīla (120). O Bṛhaspati, the teacher of the devas! enquiring into the nature of Lord Maheśvara as the endless immanent

अपरिच्छिन्नरूपानुसन्धानं यन्महेशितुः ।
शीलमुक्तं सुराचार्य त्रिषष्टिकमुदाहृतम् ॥१२१॥
अनन्तरूपं देवस्य भावयन्निजरूपतः ।
शिवानन्दवशाद् विश्वमात्मानं विस्मरन्नपि ॥
यस्तिष्ठत्यचलः शीलं चतुष्षष्टिकमीरितम् ॥१२२॥
यश्चतुष्षष्टिशीलाढ्यः शिव एव न चापरः ।
एतदभ्यासयोगेन शिवसायुज्यमश्नुते ॥
गणाचार इति प्रोक्तो भृत्याचारमतः शृणु ॥१२३॥

भृत्याचारः

भृत्यत्वं वीरभृत्यत्वं भृत्याचारो द्विधा मतः ।
गुरुलिङ्गजङ्गमानां कैङ्कर्याचरणं हि यत् ॥
भृत्यत्वमिति निर्दिष्टं देवदेवेन शम्भुना ॥१२४॥
देशिकाय तनुं चित्तं शम्भवे च धनं तथा ।
जङ्गमाय समर्प्यैवं महोत्साहसमन्वितः ॥१२५॥
मुक्तिमेव परां काङ्क्षमाणो यदवतिष्ठते ।
तन्मतं वीरभृत्यत्वं शिवानुग्रहसाधनम् ॥१२६॥

---

principle has been described as the sixty third śīla, in the scripture (121). Meditating on the innumerable attributes of the Lord of the lords Rudra as non-different from one's own nature, becoming contended by enjoying the bliss of Śiva within one's own self which is overflowing the universe also, is known to be the sixty fourth śīla (122). One who is endowed with these above mentioned śīlas, almost become Śiva, non-different from Śiva. Worshipper attains 'Śiva-sāyujya' (identity with Śiva) by performing these śīlas. O Bṛhaspati! thus I have described to you the details of 'Gaṇācāra'. Now listen about the 'Bhṛtyācāra' (123).

There are two kinds of Bhṛtyācāra. One is the Bhṛtyatā (serviceability) and the other is Vīr Bhṛtyatā (Intense serviceability). Amongst them, service towards Guru, Liṅga and Jaṅgama has been described as the 'Bhṛtyācāra' by the Lord of the lords Śiva (124). One who has surrendered his body to Guru, mind to Śiva, wealth to Jaṅgama, still most enthusiastically living with the only aim of

इत्येवं कथितस्तुभ्यं पञ्चाचारविनिर्णयः ।
निगमागमसारोऽयं मुक्तिप्राप्त्येकसाधनः ॥१२७॥
नाशिष्यायोपदेष्टव्यो नाभक्ताय कदाचन ।
नापुत्राय च वक्तव्यो न श्रद्धारहिताय च ॥
गोपनीयः प्रयत्नेन किमतः श्रोतुमिच्छसि ॥१२८॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्र-बृहस्पतिसंवादे शिवशासने क्रियापादे पञ्चाचारस्वरूपनिरूपणं नाम नवमः पटलः ॥९॥

---

attaining the liberation, is the state attainable by the grace of Śiva, considered to be the state of 'Vīrbhṛtyatā' (125-126). O Bṛhaspati! the nature of Pañcākṣara has thus been described to you. This is the essence of both *Nigama (Veda)* and *Āgama* which is the only means of attaining the liberation (127). One who is neither a desciple nor a devotee of Śiva, has not secured the feeling of a son and lacking in reverence, should never be given this advice. The secrecy of the śīlas should carefully be maintained from such a person. O Bṛhaspati! what more you desire to listen? (128).

Here ends the ninth chapter of Kriyāpāda, the later portion of Candrajñānāgama describing the nature of the five 'Ācāras' presented in the form of discourse between Anantarudra and Bṛhaspati.

***

Notes and References

1. See *Siddhānta Śikhāmaṇi* (6. 12-15) for the description of the three systems of dīkṣā namely Kriyā, Vedha and Manu.
2. Compare with the verse 16/13-14 of *Siddhānta Śikhāmaṇi.*
3. Various kinds of Ṣadadvanyāsa have been described in the chapter Vīraśaiva-dīkṣāvidhiprakaraṇa of Vīraśaiva liṅgībrāhmaṇa-daśakarma paddhati (pp. 81-83). Here after describing the process of purification of Ṣadadva, the system of nyāsa of Bhuvanādhva, Padādhva, Varṇādhva, Kalādhva, Tattvādhva and Mantrādhva have been stated respectively.

4. In Vīraśaiva system the word 'bhavī' is used for the person who has not borne the liṅga, because without bearing liṅga no body is able to be free from the cycle of births and deaths.
5. 'Mātsarya' is an evil mental state as envy. The person who is over powered with the undesirable mental states such as attachment and envy, is not able to do justice even to the other virtuous persons.
6. One should collect the required accessories – as per his capacity and devote proper time for the religious rites.

***

Chapter – 10

दशमः पटलः

बृहस्पतिरुवाच

सर्वभद्रगुणोपेत काद्रवेयपरिष्कृत ।
जनदुद्धरणोन्निद्रान्तरुद्र नमोऽस्तु ते ॥१॥
आगमेषु निगद्यन्ते शैवभेदास्त्वनेकधा ।
चत्वारः क्वचिदुच्यन्ते तथा सप्तेति हि क्वचित् ॥२॥
दशेति च क्वचित् प्रोक्ताः कथ्यन्ते क्वचिन्यथा ।
संगृह्य तानिह ब्रूहि परिष्कारमसंशयम् ॥३॥

अन्तरुद्र उवाच

अष्टविधाः शैवाः

अधुना ते प्रवक्ष्यामि शैवभेदमनुत्तमम् ।
अनादिशैवं प्रथममादिशैवं द्वितीयकम् ॥
पूर्वशैवं तृतीयं स्यान्मिश्रशैवं चतुर्थकम् ॥४॥
शुद्धशैवं पञ्चमं स्यात् षष्ठं वै मार्गशैवकम् ।
सामान्यं सप्तमं ज्ञेयं वीरशैवमथाष्टमम् ॥५॥

Bṛhaspati enquires –

O Anantarudra! the abode of all benevolent qualities, ornamented with the snakes, ever keen to save the world, I bow down to you (1). There are many sects of śaivas that have been mentioned in the scripture of *Āgama.* Sometimes it is said as four, where as sometimes it is regarded as seven (2). Somewhere it is said as ten, whereas others express different views. Collecting all divisions of the sects, please explain to me clearly and unequivocally the essence of all, so that no doubt remains (3).

Anantarudra replies –

Now I shall elucidate the different categories of Śaivas. Among them first is the Anādiśaiva, second is Ādiśaiva, third is Pūrvaśaiva, fourth is Miśraśaiva, fifth is Śuddhaśaiva, sixth is Mārgaśaiva, seventh is Sāmānyaśaiva and the eighth is Vīraśaiva (4-5).

१. अनादिशैवलक्षणम्

अथ तल्लक्षणं वक्ष्ये यथावदनुपूर्वतः ।
अनादिशैवः शम्भुः स्यादाथ तस्य गणा अपि ॥

२. आदिशैवलक्षणम्

आदिशैवास्तु विज्ञेयाः कौशिकाद्या महर्षयः ॥६॥

कौशिकः कश्यपश्चैव भरद्वाजात्रिगौतमाः ।
आदावेते महेशस्य पञ्चवक्त्रेषु दीक्षिताः ॥७॥

गुरोर्मुखाद्दीक्षिता हि तद्गोत्राश्चान्यगोत्रिणः ।
आगमान्तोक्तविधिना शाम्भवव्रतसेविनः ॥८॥

वेधामनुक्रियाभिख्यदीक्षात्रय विधानतः ।
लिङ्गत्रयपरिस्फूर्जदङ्गत्रितय शोभिनः ॥
आदिशैवा इति भुवि निगद्यन्ते बृहस्पते ॥९॥

महेशस्य प्रतिष्ठायामुत्सवे स्नपनादिषु ।
आचार्यत्वे ह्यधिकृता आदिशैवा जगन्नुताः ॥१०॥

Now I shall gradually explain the characteristic features of the aforesaid categories of Śaivas. Out of them Anādiśaivas are the God Śiva Himself and His Gaṇas.[1] Great sage Kauṣik etc. are known as Ādiśaiva (6).

Kauṣik, Kaśyap, Bharadvāj, Atri, and Gautam—these five eminent sages had first been initiated by the five faces of Śiva (7). O Bṛhaspati! the lineal of these five sages or the persons who belong to different lineage (than the aforesaid lineage) and are initiated by the Guru according to the prescribed injunctions laid down in the later portion of *Āgama,* observe the penance of Śāmbhava; whose three Liṅgas (Iṣṭa, Prāṇa, and Bhāva) and three Aṅgas (gross, subtle and causal body) have nicely been decorated by the three kinds of dīkṣās such as Vedhā, Manu, and Kriyā, are known in the world as Ādiśaiva (8-9). The Ādiśaivas who accept the priesthood in the auspicious occasions like the installation ceremonies and Stapan etc. of God Śiva are venerable by the whole world (10).

३. पूर्वशैवलक्षणम्

पूर्वशैवा हि विज्ञेयाः कानीनास्तु शिवद्विजाः ।
अनूढासु हि कन्यासु प्रभूताः पञ्चगोत्रिणः ॥११॥
दीक्षाणामिह शैवीनां पूर्वभागोदितात्मनाम् ।
ग्रहणाग्रहणाभ्यां च द्विविधास्ते शिवद्विचः ॥१२॥
पूर्वकाण्डोक्तदीक्षाभिः संस्कृतास्ते ह्यलिङ्गिनः ।
स्वार्थे परार्थे यजनेऽधिकृतास्ते भवन्ति हि ॥१३॥
अर्चकत्वे हि देवस्य कैङ्कर्यकरणेऽपि च ।
शिवागारपरिष्कारेऽधिकृतास्ते सुरार्चित ॥१४॥
नाचार्यत्वे ह्यधिकृतिः प्रतिष्ठादिषु कर्मसु ।
दीक्षितानामपि ह्येषां कानीनत्वादसंशयम् ॥१५॥

(देवलकलक्षणम्)

अथ येऽदीक्षिता एव परार्थयजने रताः ।
ते हि देवलकाः प्रोक्ताः सर्वकर्मविगर्हिताः ॥१६॥
शिवागारादन्यदेशे तेषां स्पर्शोऽपि दोषदः ।
शिवार्चकत्वादेतेषां शैवत्वं तु परिस्फुटम् ॥१७॥

The Dvijaśaivas of five lineage born of the virgin women are known as the Pūrvaśaivas (11). There are two kinds of Śiva-dvija in accordance with the initiatịon received or not received by the devotees as per the rules prescribed in the former part of *Āgama* (12). The non-Liṅgīśaivas who have been initiated by the aforesaid procedure are considered to be authorised for worshipping for his ownself and on behalf of others (13). O Bṛhaspati, the adored by gods! such śaivas are eligible for worshipping, servicing Śiva and cleaning the Śiva temple (14). As they are virgins' sons, these Śaivas, despite of being initiated, are not considered to be authorised and fit for being the priest in the ceremonies like installation etc. (15).

Apart from that those who, without having been initiated, remain engaged in worshipping on behalf of others are named as Devalak and considered to be prohibited from all kinds of auspicious rites (16). Their very presence in the places other than Śiva temple is regarded as

शिवदीक्षाविदूरत्वात् शिवद्रव्यस्य भक्षणात् ।
शिवकैङ्कर्यविषयश्रद्धालोपादिदोषतः ॥
तन्मला इत्युदीर्यन्ते सर्वशास्त्रेषु गीष्पते ॥१८॥

४. मिश्रशैवलक्षणम्

मिश्रशैवमथो वक्ष्ये सुराचार्य समाशृणु ।
आदित्यमम्बिकां विष्णुं गणनाथं महेश्वरम् ॥१९॥
एकपीठे संनिवेश्य मिश्रीकृत्यार्चयन्ति ये ।
मिश्रशैवा इति हि ते प्रोच्यन्ते मिश्रपूजनात् ॥२०॥
नैतेषां शिवदीक्षा स्यान्न शिवाधिक्यभावना ।
भस्मरुद्राक्षधरणाच्छैवत्वं मिश्रपूजनात् ॥
मिश्रत्वं विद्यन्ते यस्मान्मिश्रशैवाः प्रकीर्तिताः ॥२१॥
अन्तश्शाक्तं बहिश्शैवं सभामध्ये तु वैष्णवम् ।
मिश्रितं दृश्यन्ते यस्मान्मिश्रशैवाः प्रकीर्तिताः ॥२२॥

---

blemished. Because of the adoration of Śiva, they develop Śivahood, the quality of being called the Śaiva, in them (17). They are debarred from Śaiva initiation; they are used in eating beforehand the offerings to Śiva is performed; they are vicious and have the dearth of reverence for the service to Śiva; on account of these drawbacks, O Bṛhaspati! they are called the defiled Pūrvaśaiva in all scriptures (18).

O the teacher of gods! now I shall describe the characteristic attributes of Miśraśaiva, please listen. The devotee who worships Sūrya, Śakti, Viṣṇu, Gaṇeśa and Maheśvara by the same process installing them on the same seat, is called the Miśraśaiva (19-20). They have neither been initiated in Śaiva-discipline nor their thinking reflects the supremacy of Śiva; they besmear the sacred ashes, wear Rudrākṣa and worship all gods in one and the same place; such persons are called the Miśraśaiva (21). Internally they are Śākta, externally Śaiva, whereas in the congregation, they are Vaiṣṇava; since they seem to be of mixed nature, they are named as 'Miśraśaiva' (22).

५. शुद्धशैवलक्षणम्

शुद्धशैवमतो वक्ष्ये प्रसिद्धं सुमनोर्चित ।
भस्मरुद्राक्षधरणात्मक पौराणदीक्षया ॥
दीक्षिताः शिवलिङ्गैकपूजातत्परचेतसः ॥२३॥
शिवपारम्यविश्वासाः शिवभावानुभाविनः ।
शुद्धशैवा इति भुवि निगद्यन्ते बृहस्पते ॥२४॥

६. मार्गशैवलक्षणम्

मार्गशैवं प्रवक्ष्यामि मुक्तिसन्निधिमार्गकम् ।
वेदागमान्तगदितदीक्षात्रयपरिग्रहः ॥
षट्स्थलज्ञानसम्पत्तिः षट्कालशिवपूजनम् ॥२५॥
एकविंशतिसाहस्त्रयुतषच्छत संख्यया ।
षडक्षरीजपो नित्यं लिङ्गैक्यविभावनम् ॥
धर्मोऽयं मार्गशैवान्तमीश्वरेण प्रकीर्तिताः ॥२६॥
आदिशैवेन तौल्येऽपि दीक्षादीनां परिग्रहे ।
विशिष्टानां हि धमाणां शीघ्रमुक्तिप्रदायिनाम् ॥
निरन्तरानुष्ठानं यद्मार्गशैवे विशिष्यते ॥२७॥

O Bṛhaspati, the adored by gods! now I shall illustrate the distinctive aspects of the famous Śuddhaśaivas. Those who have been initiated by the paurāṇic procedure of dīkṣā[2], permitted of wearing the Rudrākṣa and besmearing the sacred ashes, remain engaged in worshipping Śivaliṅga, believe in the supremacy of Śiva and always remain deeply absorbed in meditating Śiva, O Bṛhaspati! such persons are known as the Śuddhaśaiva (23-24).

Now I shall state the special features of Mārga-śaiva which are the means to approach the liberation. Those who are endowed with the three procedures of initiation as prescribed in *Vedānta (Upaniṣads)* and in later portion of *Āgama*, possess sound knowledge of Ṣaṭasthala,[3] perform worship of Śiva for six times[4] a day, recite the six syllable hymn for 21,600 times regularly, meditate on the concept of the unity of Liṅga and Aṅga, follow the religious path as prescribed by the God, are known as Mārgaśaiva (25-26). Though they possess the similar qualities as that of Ādiśaiva, Mārgaśaivas have their own

७. सामान्यशैवलक्षणम्

सामान्यशैवं वक्ष्यामि तच्छृणुष्वावधानतः ।
शाक्ताद्याः सर्व एवैते मतपञ्चकवर्तिनः ॥२८॥
अध्वशोधनसंस्काराद्गायत्रीग्रहणादपि ।
सामान्यशैवा इति हि निगद्यन्ते धरातले ॥२९॥

८. वीरशैवलक्षणम्

वीरशैवं प्रवक्ष्यामि विदितं श्रुतितन्त्रयोः ।
श्रौतं स्वतन्त्रमिति च द्विविधं परिकीर्तितम् ॥३०॥
वर्णाश्रमीयधर्माढ्यं श्रौतमित्यभिधीयते ।
तदीयधर्मरहितं स्वतन्त्रमिति कथ्यते ॥३१॥
आगमोत्तरकाण्डोक्तदीक्षाणां यः परिग्रहः ।
समान आदिशैवेन विशेषमिह संशृणु ॥३२॥
इष्टलिङ्गवियोगे वा व्रतानां वा परिच्युतौ ।
तृणवत् प्राणसंत्याग इति वीरव्रतं मतम् ॥३३॥

---

specialities with regard to the procedure of initiation and performance of religious rites for early liberation (27).

Now I shall describe the distinguishing factors of the sāmānyaśaiva. Please listen attentively. All the śāktas and other five sects follow the same procedure of the rites for the purification of adhvas[5] and receive the Gāyatrī hymn; so they are known as the 'sāmānyaśaiva in the world (28-29).

Now I shall depict the characteristic hallmarks of the Vīraśaivas as propounded in the scriptures of *Veda* and *Tantra.* They are of two kinds namely 'Śrauta Vīraśaiva' and 'Svatantra Vīraśaiva' (30). Those who observe the disciplined life-style prescribed in the system of varṇāśrama[6], are known as 'Śrauta', whereas those who do not observe that are known as 'Svatantra Vīraśaiva' (31). The process of initiation stated in the later portion of *Āgama* for the Vīraśaivas and Ādiśaivas are similar. Apart from that, there are other special features, please listen (32). Firm determination to sacrifice the life like a straw in case of separation from the Iṣṭaliṅga or failure in observing the penance, is called the 'Vīravrata' (33). A unique flow of zealous

भक्त्युत्साहविशेषोऽपि वीरत्वमिति कथ्यते ।
वीरव्रतसमायोगाद्वीरशैवं प्रकीर्तितम् ॥३४॥

वीरशैवभेदाः

पुनः त्रिविधमेतद्धि सामान्यादिप्रभेदतः ।
सामान्यश्च विशेषश्च निराभारीति च त्रिधा ॥३५॥

सामान्यवीरशैवलक्षणम्

अथ लक्षणमेतेषां क्रमाद् वक्ष्यामि संशृणु ।
इष्टादिलिङ्गत्रितयस्यैकीभावेन चार्चनम् ॥
गुरौ माहेश्वरे स्वेष्टलिङ्गे च समभावना ॥३६॥
त्रिकालं लिङ्गपूजा च सम्भवद्भिः पदार्थकैः ।
सामान्यवीरशैवस्य धर्मोऽयं परिकीर्तितः ॥

विशेषवीरशैवलक्षणम्

विशेषधर्मानुष्ठानाद् विशेषश्च स एव हि ॥३७॥
एकं माहेश्वरं वापि द्वौ वा त्रीन् प्रतिवासरम् ।
भोजयित्वा हि तच्छेषं भुञ्जीयादप्रमादतः ॥
षट्कालं लिङ्गपूजा च नियतैस्तु पदार्थकैः ॥३८॥

---

devotion is also regarded as the 'Vīravrata'. The devotee who performs these two kinds of penances is named as Vīraśaiva (34).

Again there are three categories viz. Sāmānya etc. They are called Sāmānya Vīraśaiva, Viśeṣa Vīraśaiva and Nirābhāri Vīraśaiva (35).

Now I shall gradually illustrate their distinctive features. Please listen. To worship Iṣta, Prāṇa and Bhāvaliṅga in one and the same way, to maintain the same regard for Guru, Māhesvara and Iṣtaliṅga, to worship the Iṣtaliṅga three times a day with whatever accessories are available, are considered to be the characteristics of 'Sāmānya Vīraśaiva'. By observing some special religious rites, the devotee is called the 'Viśeṣa Vīraśaiva' (36-37).

Taking the remaining portion as his own food after feeding atleast one, two or three Māheśvaras; worshipping Liṅga steadily and unfailingly six times[7] with particular objects; offering regularly one,

द्रोणपुष्पं बिल्वपत्रं करवीरमथापि वा ।
मल्लिकोत्पलपुन्नागजात्यादिकुसुमानि वा ॥३९॥
एष्वेकं त्रीणि द्वौ वापि ह्यर्पयेन्नियमान्वितः ।
एवं चरिष्ये नियमानहमाप्राणसंचरात् ॥४०॥
नान्यथा बिभृयां प्राणानिति यो नियमः स्मृतः ।
इत्यादिनियमैर्युक्तो विशेष इति कथ्यते ॥४१॥

निराभारीवीरशैवलक्षणम्

तुरीयाश्रमसेवी तु निराभारीति चोच्यते ।
स्वतन्त्रे त्यक्तदारादिर्निराभारीति कथ्यते ॥४२॥

स्वतन्त्रो निराभारी

मुण्डी वा जटिलो वापि दण्डकाषायसंयुतः ।
स्वतन्त्रे वीरशैवे तु निराभारी चरेन्महीम् ॥४३॥

वैदिको निराभारी

शिखायज्ञोपवीताढ्यो दण्डकाषायचेलवान् ।
वैदिके वीरशैवे तु निराभारीति स स्मृतः ॥
स्वेष्टलिङ्गावियोगस्तु समान उभयोः स्मृतः ॥४४॥

---

two, or three flowers out of Droṇa flower, Bilva leafs, Karavir flower, Mallika, Utpal, Punnāg and Jasmine flower; (thinking that) 'I shall observe these injunctions as long as I am alive; otherwise I shall sacrifice my life' – these are said to be the special injunctions observed by the Vīraśaivites (38-41).

The Vīraśaiva of the fourth āśrama is called the Nirābhārī vīraśaiva. Out of them, those who have left their wives, sons etc. are named as the 'Svatantra Nirābhārī Vīraśaiva (42).

The Nirābhārī who belongs to the Svatantra Vīraśaiva sect is either clean shaven or with mated hair, bears the stick, wears the monastic orange coloured clothes and moves around the world (43).

The Nirābhārī Vīraśaiva who belongs to the vaidic sect moves around the world with full freedom wearing the sacred thread, putting the crest on the crown of the head, keeping the ascetic stick and wearing the monastic orange clothes. Both the aforesaid Śaiva sects do not keep away the Liṅga from their body (44).

निराभारसामान्यलक्षणम्

निस्पृहो निजलिङ्गैक्यो भिक्षाशी भयवर्जितः ।
मौनी भूतदयायुक्तो निराभार इति स्मृतः ॥४५॥
कन्थाकमण्डलुधरो भूतिरुद्राक्षसंयुतः ।
दण्डकौपीनधारी च निराभारीति गीयते ॥४६॥
निराभाराश्रमस्थस्य सम्भवे तस्य सन्निधौ ।
ग्राह्योऽयमाश्रमस्तस्य मुखाद्धि प्रणवोऽपि च ॥४७॥
असम्भवे तादृशस्य शिवागारेऽथवा पुनः ।
बिल्वमूले परिग्राह्यो भवतीश्वरशासनात् ॥४८॥
प्रणवे जप्यमानेऽपि सूक्ष्मपञ्चाक्षरात्मनि ।
स्थूलपञ्चाक्षरः शैवो न वर्ज्यो यतिभिः सदा ॥४९॥

दर्शनाचारादिप्रयुक्ता इमे शैवभेदाः

आदेः पूर्वस्य शुद्धस्य तथैवं मार्गवीरयोः ।
सविशेषः शिवाद्वैतः श्रुतीनां सम्मतो मतः ॥५०॥
मिश्रस्य शुद्धाद्वैताख्यो मतस्तु परिकल्पितः ।
सामान्यस्य विशिष्टोऽयं शक्त्याद्यद्वैत एव हि ॥५१॥

One who is desireless, has achieved unison with the Iṣṭaliṅga, is fearless, depends on alms, observes the penance of silence and possesses compassion for all beings, is known as Nirābhārī (45). One who wears wallet[8] and keeps water pot[9], ascetic stick, besmears the sacred ashes, wears Rudrākṣa and wears pundenda[10], is called the Nirābhārī (46). One should take initiation and receive Praṇava mantra as far as possible from the Nirābhārī ascetic of the same hermitage (47). In case of non - availability of such Nirābhārī, one should perform the rites in the Śiva temple or beneath the Bilva-tree as per the prescribed discipline of penance by God (48). One should never abandon the recitation of gross Pañcākṣara mantra during the period of recitation of Praṇava in the form of subtle Pañcākṣara[11] (49).

The doctrine of qualified non-dualism[12], in conformity with the scriptures, is admitted for the Ādiśaiva, Pūrvaśaiva, Śuddhaśaiva, Mārgaśaiva and Vīraśaiva (50). Śuddhādvaita has been regarded as the doctine of Mīśraśaiva. The doctrine of Śaktiviśiṣṭādvaita has been accepted as suitable for the Sāmānya Vīraśaivas (51). No last rites for

आदेर्मार्गस्य वीरस्य प्रेतकर्म न विद्यते ।
दहनं चैव सापिण्ड्यं नैतेषां सम्मते ततः ॥५२॥
पूर्वादीनां तु प्रेतत्वं तत्प्रयुक्तं हि कर्म च ।
विशिष्यते यतस्तेषां न दीक्षा शाम्भवी परा ॥५३॥
आचारभेदमूलास्ते शैवभेदाः समीरिताः ।
प्रधानमेकमेव स्यात् सर्वविद्यासमन्वितम् ॥
निर्गतोपपदं शैवं विदितं मुनिपुङ्गव ॥५४॥
यदागमान्तविश्रान्तशैवदीक्षाभिशोभितम् ।
अङ्गत्रितयसम्बद्धलिङ्गत्रयविराजितम् ॥५५॥
वर्णाश्रमीयधर्माढ्यं षट्स्थलज्ञानसंयुतम् ।
विशिष्टमष्टावरणैः पञ्चाचाराभिमण्डितम् ॥५६॥
सद्यः पाशक्षयकरं कर्म ज्ञानसमुच्चयम् ।
महेश्वरप्रतिष्ठादिकृत्याचार्यत्वशोभितम् ॥५७॥

Ādiśaiva, Mārgaśaiva and Vīraśaiva are performed. They are neither cremated nor offered 'Piṇda' as per the prescribed last rites (sapiṇda) (52). Spirithood (pretatva) has been admitted in case of Pūrvaśaiva and all rites related to that are to be performed for them. The supreme Śāmbhavī initiation is not given to them (53). O Bṛhaspati! I have narrated here the different categories of Śaiva in accordance with the various rites performed by them. O the supreme sage! they are basically the same, enriched with all knowledge, only known as Śaiva and not by any other term (54). One who has been decorated with the Śaiva-initiation-procedure prescribed in the later portion of *Āgama*, remains conjoined with the three Aṅgas (gross, subtle and causal) and the three Liṅgas (Iṣṭa, Prāṇa and Bhāva) (55). He is well versed with the virtuous deeds of varṇāśrama dharma, endowed with the knowledge of Ṣaṭasthala, characterised with the eight fold coverings and decorated with the five kinds of religious rites (56). With the proper combination of knowledge and action which releases from the bondage immediately, he is authorised to grace the position of priesthood for performing the religious ceremonies such as the installation of Maheśvara etc. (57). Despite the aforesaid common characteristics, various descriptions of their nature are available in the

अथापीदं तत्र तत्र बहुधैवाभिधीयते ।
तत्तद्गुणसमायोगात्तत्तन्नामाङ्कितं भवेत् ॥५८॥
अनादिसर्गसंचारादनादीदं निगद्यते ।
मतानामिह सर्वेषामाद्यत्वादपि गीष्पते ॥
आदिशैवमिति ख्यातं क्वचिद्वेदविदुत्तम ॥५९॥
मुक्तिमार्गप्रधानत्वाद् मार्गशैवमिति श्रुतम् ।
देवतान्तरसम्बन्धवर्जनाच्छुद्धमित्यपि ॥६०॥
स्मार्तकर्माभिसम्बन्धान्मिश्रमित्यपि च क्वचित् ।
वीरव्रतसमायोगाद्वीरशैवमिति स्मृतम् ॥६१॥
इति ते गीष्पते सम्यक् शैवभेदः समीरितः ।
प्रधानमपि शैवं च किमन्यच्छ्रोतुमिच्छसि ॥६२॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्र-बृहस्पतिसंवादे शिवशासने क्रियापादे शैवभेदो नाम दशमः पटलः ॥१०॥

---

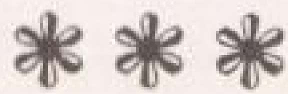
scriptures. These Śaivas are called with different names such as the Anādi, Ādi etc. according to the characteristics possessed by them which is to be mentioned hereunder (58). It has been coming down traditionally since the beginningless creation; it existed in the beginning of all doctrines. O the supreme knower of the Veda! some times it is also known in the name of Ādiśaiva (59). As it is the best among the paths to liberation, is called the Mārgaśaiva. Since the relation with other gods is prohibited, it is known as Śuddhaśaiva (60). Sometimes it is termed as the Miśra on account of its association with the rituals of the Smārta, and it is also known as Vīraśaiva as it is deeply associated with the religious penances named as vīravrata (61). O Bṛhaspati! I have depicted to you the various sects of Śaivas along with the distinctive features of the principal Śaivas. What more you intend to listen? (62).

Here ends the tenth chapter of the Kriyāpāda, the later portion of the Candrajñānāgama illustrating the various sects of Śaivas and their respective characteristics presented in the form of discourse between Anantarudra and Bṛhaspati.



Notes and References

1. Gaṇās are the ardent devotees of Śiva who have been privileged to remain always with Him.
2. The process of besmearing the sacred ashes and wearing the Rudrākṣa that have been described in details in *Śiva Mahā Purāṇa,* has here been referred to as the Paurāṇic dīkṣā.
3. See *Siddhānta Śikhāmaṇi,* the text of Vīraśaiva philosophy for a detail account of Ṣaṭasthala–Bhakta sthala, Māheśvara sthala, Prasādi sthala, Prāṇaliṅgī sthala, Śaraṇa sthala and Aikya sthala.
4. Dawn, hour of rising of the sun in the morning, morning, noon, dusk and midnight–These are regarded the as six parts of the day.
5. See the 22nd notes of the first chapter.
6. Four classes of human beings as per their capabilities of knowledge and action (*Bhagavad Gītā* ch. IV verse 13).
7. This worship is to be done during the aforesaid six times in a day.
8. A patched garment worn by the ascetics.
9. An earthen or wooden water pot used by the ascetics.
10. A ragged or tattered garment, a small piece of cloth usually a small strip worn over the privities by the ascetics.
11. See Chapter XI. 43-45 for the detail account of subtle and gross Pañcākṣara Praṇava.
12. Qualified non-dualism is an admitted doctrine of the Vīraśaiva philosophy.



Chapter – 11

एकादशः पटलः

बृहस्पतिरुवाच

कङ्कालधर सर्वज्ञ कालकाल कृपानिधे ।
अनन्तरुद्र भगवन् नतोऽस्म्यनुगृहाण माम् ॥१॥
शाम्भवव्रतनिष्ठानां शैवानां प्रयतात्मनाम् ।
आह्निकं श्रोतुमिच्छामि विधानं ब्रूह्यशेषतः ॥२॥

अनन्तरुद्र उवाच

शाम्भवव्रतनिष्ठानामाह्निकम्

ब्राह्मे मुहूर्त उत्थाय नेत्रयोरिष्टलिङ्गकम् ।
स्पर्शयन्नीश्वरं साम्बं ध्यात्वा कार्यं विचार्य च ॥

शौचाचारनिरूपणम्

बहिर्विदिशमाग्नेयीं गच्छेदारादतन्द्रितः ॥३॥
शिवसूत्रं यज्ञसूत्रं मूर्ध्नि विन्यस्य वाससा ।
प्रावृत्य च शिरोऽन्यत्र जलपात्रं निधाय च ॥
विसृज्य चैव विण्मूत्रे शौचं कुर्याद्विधानतः ॥४॥

Bṛhaspati enquires –

O God Anantarudra! the bearer of skeletons, omniscient, the destroyer of time, the ocean of mercy, I bow down to you. Please have mercy on me (1). I intend to know the regular way of life of the Śaivas who perform: the penance of Śāmbhava and maintain full control over the mind. Please describe the full procedure in details (2).

Anantarudra replies –

The devotee, after getting up from the bed in the early morning, should touch the Iṣṭaliṅga with the eyes, meditates on Śiva along with Umā. Thereafter deciding the duties for the whole day, shaking off the lethargy, should go to the Āgneya direction[1] for nature's call (3). Putting the sacred thread of Śiva and sacrifice on the head, covering it with the clothes, keeping waterpot in a particular place and easing oneself from the nature's call, should wash himself as per the injunctions (4). Then he should brush with a thin branch of the tree

ततो दन्तान् धावयेच्च क्षीरिकण्टकिशाखया ।
अलाभे दन्तकाष्ठानां सदाचारसमन्वितः ॥५॥
अपां द्वादशगण्डूषैः कुर्यादास्यविशोधनम् ।
आचम्य चाथ नद्यादौ वारुणस्नानमाचरेत् ॥६॥

वारुणस्नानादिकम्

सोपवीतः शिखां बद्ध्वा प्रविश्य च जलान्तरम् ।
शिवतीर्थं विधायाथ तन्मध्ये स्नानमाचरेत् ॥७॥
शिवब्रह्माङ्गविद्याङ्गैः स्नानं कृत्वा विधानतः ।
पञ्चब्रह्मशिवाङ्गैश्च त्रिः पठेदघमर्षणम् ॥८॥
देवादींस्तर्पयित्वाऽथ शिवतीर्थं तु संहरेत् ।
अथार्द्रवसने त्यक्त्वा बिभृयाद् धौतवाससी ॥९॥

भस्मस्नानादिकम्

मज्जयित्वेष्टलिङ्गं च गृहीत्वा भसितं ततः ।
भस्मस्नानं ततः कुर्यात् सर्वदोषनिवृत्तये ॥१०॥
सर्वाङ्गोद्धूलनं कुर्याच्छुष्केण सितभस्मना ।
सजलेन च तेनाथ सर्वाङ्गमवगुण्ठयेत् ॥११॥

---

which should be milky or thorny[2] (5). In case of its non-availability the virtuous person should wash his mouth 12 times reciting the hymn and then should take bath in the river (6).

The devotee who is a 'dvija', should tie up his crest on the crown of the head and then enter into the river to take bath thinking the water as Śiva-pilgrimage (7). After taking bath with the recitation of the hymn of Śiva, Brahmā and Vidyā as per the prescribed procedure, one should perform Aghamarṣaṇ[3] three times reciting the hymn of Pañca Brhama Śiva (8). Thereafter he should perform the rite of 'Tarpaṇ' in the name of devas, ṛṣis, and ancestors; come out of the river which was being imagined as holy and wear the dry white garments leaving aside the wet clothes (9).

Then he should be seated (facing east or north) and pour water on the Iṣṭaliṅga. Thereafter he should also besmear the sacred ashes throughout the whole body with the view to be free from all evils (10). One should besmear the whole body with dry sacred ashes. Then he

मूलतो मन्त्रितेनाथ सजलेनैव भस्मना ।
बिभृयाच्च त्रिपुण्ड्राणि द्वात्रिंशत्स्थानकेषु हि ॥१२॥

त्रिपुण्ड्रधारणम्

उत्तमाङ्गे ललाटे च कर्णयोर्नेत्रयोर्द्वयोः ।
नासावक्त्रगलेष्वेवमंसद्वितयके तथा ॥१३॥
कूर्परे मणिबन्धे च हृदये पार्श्वयोर्द्वयोः ।
नाभौ गुह्यद्वये चैव ऊर्वोः स्फिग्बिम्बजानुषु ॥१४॥
जङ्घाद्वये च पदयोर्द्वात्रिंशत् स्थानमुत्तमम् ।
धृत्वा चैवं त्रिपुण्ड्राणि रुद्राक्षान् बिभृयात्ततः ॥१५॥

सन्ध्योपासनम्

सन्ध्याद्वयमुपासीत सावित्रीमूलमन्त्रगम् ।
अर्चां निर्वर्तयेत् पश्चादरुणोदयकालिकीम् ॥१६॥
जपित्वाऽथ च सावित्रीं प्रसिद्धां मन्त्रमातरम् ।
उपतिष्ठेन्महादेवं भानुमण्डलमध्यगम् ॥
षडक्षरीं जपेच्चापि समाहितमना यथा ॥१७॥

---

also should anoint with the sacred ashes mixed with water (11). He should draw 'Tripundrak' with the wet ashes uttering the original hymn (Pañcākṣara) on the 32 places of the body (12).

Upper part of the body (head), forehead, two ears, two eyes, two noses, mouth, throat, two shoulders, two elbows, two wrists, heart, two chests, naval, penis, anus, two thais, two hips, two knees, two feets muscles, two feet – these 32 places are considered to be the auspicious parts of the body. Tripundraks are to be scribed on these parts and thereafter should wear the sacred Rudrākṣa (13-15).

He should perform two sandhyās[4] (japa) by reciting the Sāvitrī hymn (Gāyatri mantra) and the original hymn (Pañcākṣara); perform worship as per the procedure of dawn-worship (16). Then he should enchant the famous Gāyatrī hymn, matrix of all hymns, standing before the sun (upasthāna)[5] and meditate on God Śiva enshrined in the middle of the solar system reciting the six syllable hymn with deep concentration (17). He should meditate on the God Śaṅkara and

ध्यायेद् देवं च देवीं च प्राङ्मुखो वाप्युदङ्मुखः ।
स्वगुरुं च पुनर्देवं ततो नामाष्टकं जपेत् ॥१८॥

शिवनामाष्टकम्

शिवो महेश्वरश्चैव रुद्रः शम्भुरुमापतिः ।
संसारवैद्यः सर्वज्ञः परमात्मेति चाष्टकम् ॥१९॥
पश्चात् करौ च प्रक्षाल्य कृत्वा चन्दनचर्चितौ ।
करन्यासं प्रकुर्वीत करशुद्धिपुरस्सरम् ॥२०॥

करन्यासादिकम्

स्थित्युत्पत्तिलयाभिख्यः करन्यासस्त्रिधा मतः ।
गृहस्थानां स्थितिन्यास उत्पत्तिर्ब्रह्मचारिणाम् ॥
यतीनां च वनस्थानां संहृतिन्यास इष्यते ॥२१॥
विभर्तृकायाश्च तथा संहारन्यास उच्यते ।
उत्पत्तिरुक्तः कन्यायाः सुवासिन्याः स्थितिर्भवेत् ॥२२॥
अङ्गुष्ठादिकनिष्ठान्तं स्थितिन्यास इति स्मृतः ।
दक्षिणाङ्गुष्ठमारभ्य वामाङ्गुष्ठान्तमेव च ॥
उत्पत्तिन्यास आख्यातो विपरीतस्तु संहृतिः ॥२३॥

Goddess Pārvati facing either the east or the north. Thereafter should enchant the famous eight names of Śiva meditating on Guru and Iṣṭa (18).

Śiva, Maheśvara, Rudra, Śambhu, Umāpati, Saṅsāra vaidya, Sarvajña (ominscient) and Paramātman – these are the eight names of Śiva (19). Then he should perform 'Karanyās'[6] after anointing the paste of sandle in the palms of the both hands (20).

Karanyās are of three kinds as per the distinction of the creation, sustenance and destruction[7]. For the householder 'Sthiti nyās', for celibacy 'Utpattinyāsa' and for the sages and those who belong to the vānprastha aśrama (third stage of the way of life) 'Saṁhṛti nyāsa' have been prescribed (21). Saṁhṛti nyāsa has also been prescribed for the widows, utpattinyāsa is to be performed by the virgins and Sthitinyāsa are the prescribed duties for the married women (22). Gradual process starting from thumb to the little finger[8] is considered to be the procedure of Sthiti nyāsa; from right thumb to the left

वर्णाननुक्रमान्न्यस्येन्नकारादीन् सबिन्दुकान् ।
अङ्गुलीषु शिवं न्यस्य तलयोरपि पृष्ठयोः ॥
अस्त्रन्यासं ततः कुर्याद् दशदिक्ष्वस्त्रमन्त्रतः ॥२४॥

निवृत्त्यादिकलाध्यानम्

पञ्चभूतात्मिकाः पञ्च निवृत्त्यादिकलाः पुनः ।
तत्तच्चिह्नयुताः सम्यक् पञ्चभूताधिपैः सह ॥२५॥
हृत्कण्ठतालुभ्रूमध्यब्रह्मरन्ध्रेषु भावयेत् ।
विद्यां पञ्चाक्षरीं तासां शोधनार्थाय संजपेत् ॥२६॥

विद्यामयो देहः सम्पादनीयः

प्राणवायुं निरुद्ध्याथ गुणसंख्यानुसारतः ।
भूतग्रन्थिं ततश्छिन्द्यादस्त्रेणैवास्त्रमुद्रया ॥२७॥
नाड्या सुषुम्नयाऽऽत्मानं प्रेरितं प्राणवायुना ।
निर्गतं ब्रह्मरन्ध्रेण योजयेच्छिवतेजसा ॥
वायुना च विशोष्यैव देहं कालाग्निना दहेत् ॥२८॥

---

thumb, is the 'Utpatti nyāsa' and the contrary of it i.e. from the left thumb to the right thumb is the course of 'Saṅhṛti nyāsa' (23). One should practice nyāsa on five fingers i.e. from the thumb to the little finger uttering the five syllables (na, mah, śi, vā, ya) gradually, conjoining them with Bindu. Nyāsa of Śiva is to be performed on both the palm and back of the hands. Then 'Astra nyāsa' should be carried out to the ten directions uttering the 'Astra hymn' (24).

Thereafter nyāsa of the five kalās namely Nivṛtti, Pratisthā, Vidyā, Śānti and Śāntyātīta with the proper signs and their 'Adhipatis' (master divinities) are to be accomplished (25). For the purification of the five centres, such as the heart, throat, palate, centre of the eyebrows, Brahmarandhra (the crown of the head), recitation of the Pañcākṣarī hymn is necessary during the observance of nyāsa (26).

Then he should untie the knots of the gross elements by reciting the Astra hymn and showing the Astra mudrā and controlling the Prāṇavāyu through the observance of Prāṇāyāma as per the number of its kind (inhilation and exhilation) (27). One should conjoin his Ātman with the radiance (consciousness) of Śiva by pushing it through the Suṣumnā to the Brahmarandhra with the help of

अमृतप्लावनं कृत्वा भस्मीभूतस्य तस्य वै ।
ततो विद्यामयं देहं सम्भूतमिति भावयेत् ॥२९॥
ततो विद्यामये तस्मिन् देहे दीपशिखाकृतिम् ।
शिवान्निर्गतमात्मानं ब्रह्मरन्ध्रेण योजयेत् ॥३०॥
अन्तर्देहं प्रविष्टं तं ध्यात्वा हृदयपङ्कजे ।
पुनश्चामृतवर्षेण सिञ्चेद् विद्यामयं वपुः ॥३१॥
पुनः कुर्यात् करन्यासं करशुद्धिपुरस्सरम् ।
देहन्यासं ततः कुर्यादङ्गन्यासं यथाविधि ॥३२॥
वर्णन्यासं ततः कुर्याद्धस्तपादादिसन्धिषु ।
षडङ्गानि ततो न्यस्य दिग्बन्धं च तदाचरेत् ॥३३॥
एवं समासरूपेण कृत्वा देहात्मशोधनम् ।
शिवभावमुपागम्य शैवपञ्चाक्षरं जपेत् ॥३४॥

न्यासान्तराणि

अथ यस्यास्त्यवसरो नास्ति वा मतिविभ्रमः ।
स विस्तीर्णेन कल्पेन न्यासकर्म समाचरेत् ॥३५॥

Prāṇavāyu. Thereafter he should imagine his sinful body being dried up with Kālāgni and then turned into ashes (28). He is to imagine that his ash-body is immersed into the nectar and assumes a wisdom-body (29). Then after immersing his flamelike ātman into the brilliance of Śiva, he is to place it within the wisdom-body and unite it with the gross body in and through the way of Brahmarandhra (the hole on the crown of the head) (30). He should meditate on the internal radiance within the lotus of the heart and by constant incessant sprinkling of the nectar, the holy body of wisdom is to be moistened (31). After purifying the hands with the karaśuddhi hymn, karanyās[9], dehanyās and aṅga nyāsa are to be observed as per the prescribed rules (32). Ten directions should be tied up with the hymns after the observance of varṇa nyāsa[10] and Śivanyāsa[11] in the joints of the hands and legs (33). Thus, after purifying the body and soul and attaining the Śivahood by observing the proper rules, Pañcākṣara hymn is to be enchanted (34).

Now if there is time or provided the person is not illusioned, he

तत्राद्यो मातृकान्यासो ब्रह्मन्यासस्ततः परम् ।
तृतीयः प्रणवन्यासो हंसन्यासस्तदुत्तरः ॥
पञ्चमः कथ्यते सद्भिर्न्यासः पञ्चाक्षरात्मकः ॥३६॥
एतेष्वेकमनेकं वा कुर्यात् पूजादिकर्मसु ।
यथा पूर्वोक्तमार्गेण शिवत्वं येन जायते ॥३७॥
नाशिवः शिवमभ्यस्येन्नाशिवः शिवमर्चयेत् ।
नाशिवस्तु शिवं ध्यायेन्नाशिवः शिवमाप्नुयात् ॥३८॥

शैवीं तनुं कृत्वा षडक्षरीं जपेत्

ततः शैवीं तनुं कृत्वा जपेत् साङ्गां षडक्षरीम् ।
ॐकारवदना देवी वायकारभुजद्वयी ॥
शिकारदेहमध्या च नमःकारपदद्वयी ॥३९॥
पञ्चाक्षरी परा विद्या सतारा लिङ्गरूपिणी ।
अधिकारयुजां तारे ध्येया सा मन्त्ररूपिणी ॥४०॥
तत्रानधिकृतानां तु मन्त्रं वक्ष्यामि संशृणु ।
शिकारवदना देवी वायकारभुजद्वयी ॥४१॥

---

should fulfil nyāsa in details in accordance with the prescribed rules (35). Among them, first is the Mātrikā nyāsa[12], second is the Brahma nyāsa which is the supreme, third is the Praṇava nyāsa, fourth is the Haṅsa nyāsa and the fifth one is the Pañcākṣara nyāsa[13] respectively mentioned by the learned (36). During worship, one or the many nyāsas are to be observed as stated above. Devotee attains Śivahood by observing the nyāsas as per the rules laid down (37). Without having attained the Śivahood, no body is eligible to practice the Śiva hymn, worship Śiva, meditate on Śiva nor can attain Śiva (38).

After having purified the body as the epitome of Śiva, Sāṅga sadakṣari hymn is to be enchanted. Goddess six syllable is of the form of 'aum' (ॐ), 'vā' and 'ya' represent two arms, 'śi' symbolises the middle parts of the body and 'namah' are the form of two legs (39). Combined with the transcendental knowledge as Praṇava, this Pañcākṣarī[14] is of the nature of Liṅga. One, who is authorised to recite the Praṇava, is to meditate it in the centre of the two eye-brows (40).

One who is not authorised, another form of hymn would be

विसर्गदेहमध्या च नमकारपदद्वयी ।
पञ्चाक्षरी परा विद्या वितारा लिङ्गरूपिणी ॥
तारेऽधिकाररहितैर्ध्येया सेयं भवेद् द्विजैः ॥४२॥

स्थूलसूक्ष्मपञ्चाक्षरः

अउमाश्चैव नादश्च कला चेत्यंशपञ्चकम् ।
मिलित्वा प्रणवो जज्ञे सूक्ष्मपञ्चाक्षरात्मकः ॥४३॥
तथा नमः शिवायेति स्थूलपञ्चाक्षरो भवेत् ।
प्रतिपाद्यो महत्त्वेऽपि नानयोर्विद्यते भिदा ॥४४॥
सूक्ष्मं मूलं भवेदस्य स्थूलं विवरणं मतम् ।
तारेऽधिकारयुक्तस्तु तारयुक्तं मनुं जपेत् ॥
जपन्ननधिकारी तु तारं गच्छेदधोगतिम् ॥४५॥
तारेण तुल्यसारोऽपि सोऽयं पञ्चाक्षरो मनुः ।
शासनाद् देवदेवस्य लोकानुग्रहकाङ्क्षिणः ॥
आसीज्जप्यस्तु सर्वेषामाज्ञा शम्भोर्गरीयसी ॥४६॥

---

given for him, please listen. 'śi' represents the face of God, 'vā' and 'ya', the two arms, ':' (visarg) is the form of the middle part of the body and 'na' and 'ma' symbolise her feet. Despite its dissociation with the Praṇava, this transcendental spiritual knowledge is of the form of Liṅga. O dvij Bṛhaspati! one who is not authorised to utter Praṇava, should meditate on this hymn (41-42).

There are five parts of Praṇava – a, u, ma, nāda and kalā. The subtle Praṇava consisting five syllables is the combination of the above five (43). 'Namah śivāya' is regarded as the gross Pañcākṣara. Though there is the difference between the gross and the subtle Pañcākṣara, but there is no difference in the substance known as Liṅga (44). Amongst them subtle is the original and the gross is known as the manifestation of the subtle. Authorised person should enchant the hymn Praṇava; recitation of Praṇava by an unauthorised person causes a sure degradation (45). Pañcākṣarī hymn with Praṇava and without Praṇava are regarded as equivalent. This hymn has been provided by the God of the gods with the view of bestowing mercy to the whole world. Hence everybody is authorised to enchant it, because order of Śambhu, in this regard, is considered to be the supreme (46).

अग्निकार्यविधानम्

श्रीरुद्रादींश्च जप्त्वाऽथ वह्न्यगारं प्रविश्य तु ।
होमं शिवाग्नौ कुर्वीत शैवसंस्कारसंस्कृते ॥४७॥
स्थालीपाके प्रवृत्ते तु गृह्याग्निं पुरतोऽपि वा ।
शैवं सम्पाद्य संस्कारैस्तत्र निर्वर्तयेत् क्रियाः ॥४८॥
वैतानिकं च विधिना शैवं सम्पादयेन्मखी ।
नित्यमौपासनं कर्म श्रौतं तत्रैव चेष्यते ॥
वैश्वदेवादिगार्ह्याणि गृह्यशैवे समाचरेत् ॥४९॥

समिधादिप्रमाणम्

समिधो होमयोग्यास्तु वक्ष्यामि शृणु गीष्पते ।
पालाशखादिराश्वत्थशम्युदुम्बरजा समित् ॥
अपामार्गकदूर्वाश्च कुशश्चेत्यपरे विदुः ॥५०॥
सत्वचः समिधः कार्या ऋजुश्लक्ष्णसमास्तथा ।
शस्ता दशाङ्गुलास्तास्तु द्वादशाङ्गुलकास्तथा ॥५१॥

Then one should perform sacrifice in the fire lit by the ritualistic process laid down in Śaiva religion after having recited and enchanted the Pañcākṣarī, Saḍakṣarī hymn and the Rudrādhyāya respectively (47). During cooking, the cooking fire[15] should also be sanctified and transformed into 'Śivāgni' by observing the prescribed rites (48). In the same way, the worshipper of Śiva should change the vaitānik fire[16] into 'Śivāgni' through the proper ritualistic process of Śaiva rites. Daily worship and vedic worship, both can be performed in the same fire. Vaiśya devas also observe the sacrifice in 'Gṛhya Śivāgni' instead of 'Gṛhāgni' (49).

O Bṛhaspati! Now I shall describe the proper fuel (especially the sacrificial stick) for the sacred fire of the sacrifice. Please listen. Palāśa tree, kadir, pipal (the holy fig-tree), śami (it is said to contain fire) and udumbar (glamorous fig tree) – these trees are considered to be fit for the sacrifice. According to some preceptors Apāmārga, Dūrvā (bent-grass) and Kuśā (bridle) should also be included among the afore said (50). Sacrificial fuel should be covered with their skins. These should also be straight, smooth and of the same size. The ten or twelve fingers length of the fuel sticks are regarded as the most

आर्द्राः शुष्काः समच्छेद्यास्तर्जन्यङ्गुलवर्तुलाः ।
अपातिताश्चाऽद्विशाखाः कृमिदोषविवर्जिताः ॥५२॥
समित्पवित्रं वेदश्च त्रयं प्रादेशसम्मितम् ।
इध्मस्तु द्विगुणः कार्यस्त्रिगुणः परिधिः स्मृतः ॥
स्मार्ते प्रादेश इध्मो वा द्विगुणः परिधिः स्मृतः ॥५३॥

अग्नेरङ्गानि

अग्नेरङ्गानि वक्ष्यामि न होतव्यं च येषु वै ।
अग्निकर्णे हुते रोगो नासिकायां मनःक्षयः ॥५४॥
चक्षुषोर्निधनं प्रोक्तं केशे दारिद्यकृद् भवेत् ।
हुतं शिरसि पापं स्यात् तस्माज्जिह्वासु होमयेत् ॥५५॥
यत्र काष्ठं तु तच्छ्रोत्रं यत्र धूमस्तु नासिका ।
यत्राल्पज्वलनं नेत्रं यत्र भस्मानि तच्छिरः ॥
यत्रैव ज्वलितो वह्निर्जिह्वा तत्रैव कीर्तिता ॥५६॥

---

appropriate (51). The fuel that is partially wet and partially dried up, pieces of the same size, round shape of the size of the first finger, is not dropped on the ground after being pieces, not having another branch, not eaten by the insects, are considered to be the best of all (52). Samidhā[17], Pavitra and veda should be of the size of a stretched palm (from the tip of the little finger to the tip of the stretched thumb). Idhma[18] should be double and Paridhi should be three times of the aforesaid size. For the sacrificial worship of smārta, Idhma may be of the size of one stretched palm and Paridhi may be its double (53).

Now I am narrating to you the places of fire where the oblation is to be offered. Oblation dedicated to the ear of the fire, generates disease, to the nose disrupts the mind (54). Oblation offered to the eyes results death, to the hair brings forth poverty, to the head originates sin. Hence oblation is to be offered only to the tongue of the fire (55). The fire wood that is not burnt is named as ear, where from the smoke emanates is called the nose, the place where the fire is scanty is named as eyes, where there are burnt ashes is termed as head; the point where the fire is burning in its full flame, is named as the tongue (56). Thus, fire should be bowed down after performing the sacrifice. The first[19] eighth part of the day should be devoted in performing these above mentioned rites (57).

अग्निकार्यं विधायैवं कर्तव्यमभिवादनम् ।
आद्यमष्टांशकं त्वेभिः कृत्यैरह्नः समापयेत् ॥५७॥

अह्नो द्वितीयभागकर्तव्यानि

भागे द्वितीये निगमानभ्यसेदागमानपि ।
अध्यापयेच्च शास्त्राणि समिधादीनि चाहरेत् ॥
पुष्पाणि विल्वपत्राणि श्रीगन्धप्रमुखानि च ॥५८॥

तृतीयचतुर्थभागकृत्यानि

अर्थसिद्ध्यै च कुर्वीत यत्नं भागे तृतीयके ।
चतुर्थे च तथा भागे मध्याह्नस्नानमाचरेत् ॥५९॥
भस्मस्नानं विधायाथ त्रिपुण्ड्राणि यथाविधि ।
यथास्थानं च रुद्राक्षान् धृत्वा च तदनन्तरम् ॥६०॥
सन्ध्याद्वयमुपासीत सावित्रीमूलमन्त्रगम् ।
कर्तव्याः पञ्चयज्ञाश्च गृहिणा स्वहितैषिणा ॥६१॥
ततो माध्याह्निकी पूजा गुर्वी वा महती लघुः ।
कर्तव्या तु यथाशक्ति भक्तिसंसक्तचेतसा ॥६२॥

षट्सु कालेष्विष्टलिङ्गाराधनम्

षट्सु कालेषु सम्पूज्यं त्रिसन्ध्यमथवा पुनः ।
इष्टलिङ्गं महेशस्य सर्वानिष्टनिषूदनम् ॥६३॥

During the second part of the day one should study and teach the scriptures of *Veda* and *Āgama;* collect different required items of worship like flowers, bilva leaves, incense etc. along with the woodsticks for the sacrifice (58).

During the third part of the day one should earn the livelihood and in fourth part he should take bath (59). Then he should besmear the whole body with the sacred ashes and wear Rudrākṣa and draw Tripundrak as per the prescribed rules. He should recite the Gāyatrī hymn and Pañcākṣara hymn.[20] The householder who is desirous for his well being should perform Pañca-yajña[21] (60-61). Then he should select one of the three Mādhyānhikī worships such as Gurvī, Mahatī and Laghvī as per his capability and observe it with intense devotion (62).

अरुणस्योदये भानोरुदये संगवे तथा ।
मध्याह्ने च तथा सायमर्धरात्रौ बृहस्पते ॥
षट्कालमर्चनीयं स्याच्छिवलिङ्गमनामयम् ॥६४॥

अवसरा पूजा

अभोजने त्ववसरा विधेया ह्यन्यथा परा ।
लघुर्गुरुर्वा महती पूजा शक्त्यनुसारतः ॥६५॥
पण्डितो वाऽथवा मूर्खः प्रियो वा द्वेष्य एव वा ।
सम्प्राप्तो यस्तु पूजान्ते स वै शम्भुर्न संशयः ॥६६॥
माहेश्वरं हि सद्भक्त्या पूजयेद् गृहमागतम् ।
जङ्गमं च समाराध्य प्रसादमुपभुज्य च ॥६७॥
सुखमास्थाय निश्चिन्तस्तदन्नं परिणामयन् ।
स्तोत्राणि च महेशस्य पुराणानि पठेत् पुनः ॥
आसायमथ कुर्वीत यत्नं पोष्यार्थसिद्धये ॥६८॥

सायंकृत्यानि

सायं तु वारुणं स्नानं निर्वर्त्याग्नेयमेव वा ।
उपास्य पश्चिमे सन्ध्ये वह्निकार्यं समाप्य च ॥
वैश्वदेवं विधायाथ रात्रिपूजां समाचरेत् ॥६९॥

One should worship Iṣṭaliṅga, the manifestation of the nature of Śiva and the annihilator of all kinds of evil, six times[22] or during three 'sandhyās' (63). Dawn, sunrising, morning (saṅgav),[33] noon, dusk and midnight – these are the six times when devotee should worship Śivaliṅga, the eradicator of all obstructions (64).

Avasarā pūjā[24] (worship for the special purpose) is to be performed without taking food. Apart from that other worships like Laghvī, Gurvī, and Mahatī should be performed according to the ability of the person (65). Whether learned or illiterate, friend or enemy, the person who arrives after the worship is performed, should indiscriminately be thought of as Śiva Himself (66). Māheśvara or Jaṅgama who ever comes home, should be adored reverently and thereafter only the righteous devotee should take his own food (67). The devotee should take rest so that the food may be digested properly. Enchanting of the praising of Śiva and reading of *Purāṇas* etc. should be done before he should try for earning money to carry

अतिथिं च समाराध्य प्रसादमुपभुज्य च ।
पठन् स्तोत्राणि वै शम्भोस्तदन्नं परिणामयन् ॥७०॥

शम्भुं ध्यायन् सुखं शयीत

अधिशय्याऽभिरुचितां शय्यां शम्भुं शुचिः स्मरन् ।
ध्यायन् शयीत निश्चिन्तस्ततो निद्रासुखं व्रजेत् ॥७१॥

शाम्भवानामनुष्ठेयो धर्मस्ते विनिबोधितः ।
एवं समाचरन् मर्त्यो मुच्यते सर्वकिल्बिषैः ॥७२॥

नास्तिक्यादथ बालिश्याद् यो धर्मं न निषेवते ।
स गर्हामिह सम्प्राप्य हीनयोनिषु जायते ॥७३॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पतिसंवादे शिवशासने क्रियापादे आह्निकविधिर्नाम एकादशः पटलः ॥११॥

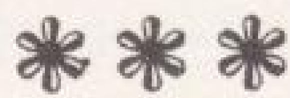
---

out the responsibilities of the family (68).

During evening he should take bath either with water or with the sacred ashes and then observe the evening worship reciting both the Gāyatrī and Pañcākṣarī hymn.[25] Thereafter he should perform the night worship after finishing the sacrificial rites and the Vaiśyadeva rites[26] (69). One should show proper respect to the guest, enchant the praisings of Śiva after taking his own food as offering (70).

Then concentrating on the meditation of Śiva, one should go to the clean bed of his liking and sleep comfortably without any worry (71). I have described to you the rites to be observed for the devotee of Śiva. The person who does not follow the above rites due to his foolishness and disbelief on God, is to be abused in this life and goes down to the lower species in future life (73).

Here ends the eleventh chapter of the Kriyāpāda, the later portion of Candrajñānāgama narrating the procedure of 'Āhnika' presented in the form of discourse between Anantarudra and Bṛhaspati.



Notes and References

1. *Smṛti, Dharmaśāstra, Āgama, Tantraśāstra* and *Vāstuśāstra* also indicate that the Āgneyī direction is the proper way for the nature's call.

2. This has also been mentioned in the aforesaid books that small pieces of the branch of Kśirī and Kantakī tree should be used for the purpose of tooth brush.

3. ''सर्वैनसामपध्वंसि जप्यं त्रिष्वघमर्षणम्'' (2.7.47) – as per this saying of *Amarkośa*, one should observe Aghamarṣaṇjapa during three times (tri-sandhyā) of the day uttering the vedic Aghamarṣaṇ hymn such as ''आपो हिष्ठा'', ऋतं च सत्यं च'' etc. with the view of getting relieved from all kinds of sin. Here prayer has been offered to Pañca Brahma viz. the Tatpuruṣa etc. In *Dharmaśāstra* it has been mentioned as an injunction of Prāyaścitta to get rid off of the sins. (see *Dharma.* p. 1081).

4. Here the word ''Sāvitri'' indicates both the Vaidiki and the Tāntriki process of sandhyā meaning thereby worshipper should observe both kinds of sandhyā. Madhyānha sandhyā should also be understood in this sense.

5. Recitation of hymns standing before the sun or the fire is called the 'Upasthāna'

6. Purification of seat, self, hand etc. are essential before the commencement of the main worship.

7. See Appendix for the three kinds of Karanyāsa as the utpatti, sthiti and laya.

8. See Appendix for the details of these nyāsa.

9. See Appendix for the 'Dehanyāsa' and 'Aṅga nyāsa' along with the 'Karanyāsa'.

10. The process of 'Varṇa nyāsa' or 'Mātrikākṣara' has been stated in '*Vīraśaivāra Pradīpika*' — ''ऊकाराकारौ मूर्घ्रि ललाटे। इकारेकारौ दक्षिणवामनेत्रयो:। उकारोकारौ दक्षिणवामश्रोत्रयो:। ऋकार-ऋकारौ दक्षिणवामकपोलयो:। लृकार-लृकारौ दक्षिणवामनासापुटयो:। एकौरेकारौ ऊर्ध्वाधरोष्ठयो:। ओकारौकारौ ऊर्ध्वाधोदन्तपङ्क्त्यो:। अं अ: तालुनो:। कादिपञ्चाक्षराणि दक्षिणहस्तपञ्चाङ्गुलिषु। चादिपञ्चाक्षराणि वामकराङ्गुलिषु। तादिपञ्चाक्षराणि दक्षिणपादाङ्गुलिषु। तादिपञ्चाक्षराणि वामपादाङ्गुलिषु। पकार उदरे। फकारबकारौ दक्षिणवामपार्श्वयो:। भकार: स्कन्धे। मकारो हृदि। यकारसकारान्तान्यक्षराणि त्वगादि सप्तधातुषु। हकार आत्मनि। क्षकार: पूजकानां जन्मादिरिपुविषयक क्रोधे। अनेन प्रकारेण लिङ्गमध्ये इमानि मातृकाक्षराणि स्मरेत।'' (pp. 56-57).

11. In *Vīraśaivācāra Pradipīkā* ṣadaṅganyāsa has been depicted as — ''ॐ नं ह्रीं शिरसे स्वाहा। ॐ मं हूं शिखायै वषट्। ॐ शिं हैं कवचाय हुंम्। ॐ वां ह्रौं नेत्रत्रयाय वौषट्। ॐ यं ह्र: अस्त्राय फट्।'' (pp. 54-55).

12. Mātrikānyāsa is the same with that of Varṇa nyāsa or Mātrikākṣara nyāsa.

13. See Appendix for the Karanyāsa, Dehanyāsa and Aṅganyāsa of the Pañcākṣara hymn.

14. For the supreme Pañcākṣara hymn the terms Mūl, Vidyā, Śiva, Sūtra and Pañcākṣara are regarded as the synonyms in *Siddhānta Śikhāmaṇi* (8.23).

15. Out of the five Agnis namely Āvasathya, Gārhapatya, Āvahanīya, Dakṣiṇāgni, and Sabhya, Āvasathya is known as the Smārtāgni and the rest are the Śrautāgnis. Āvasathyāgni is also called the gṛhyāgni. Householder uses to cook the food for the offerings of God and for other religious purposes.

16. Seven cooking rites namely Aupāsana sacrifice Viśvadeva, Pārvaṇa,

Aṣṭakāśrāddha, Māsikśrāddha, Śravaṇākarma, and Śūlagava have been performed in Smārtāgni by the householder who maintains the Agnihotri. See *'Kātyāyana yajñapaddhati vimarśa* (pp. 59-61) for details. Here it has been instructed to observe in 'Śivāgni'.

17. Palāś or other sacrificial woods that have been used in sacrifice is called the 'Samit' or 'Samidhā'. These wood sticks are of the length of one stretched palm i.e. from the tip of the little finger to the tip of the thumb of a stretched hand and it is thick of the size of the first finger. 'Pavitra' is made of 'kuśhā' (the bent grass). Two kuśās are kept horizontally facing the east, then another three kuśās are to be kept on it facing the north i.e. in a vertical position. All kuśas are to be tied up with one lower kuśa taking a round from the right side. This is the method of preparing the 'Pavitra' that has been used as a ring in the ring fingers of the both hands in almost all religious rites. Fifty kuśās are tied up from the bottom, divided into three parts and tied up like a rope of hair. It is called 'Veda'. It should be kept in the left hand during the time of the observance of sacrifice.

18. Though in *Amarkośa* (2.4.13) the terms 'Idhama' and 'Samit' have been mentioned as synonyms, but in the present context, there is a little difference in accordance with its quality. The palāś sticks that are kept in the western, southern and northern sides of the invocated fire, is called the 'Paridhi'. It is of the length of one hand. A platform that is made of the size of four fingers in breadth and twelve fingers in height around the sacrificial place of 'Gārhapatya' rite, is also named as 'Paridhi'. But here it does not refer that.

19. First part of the day commences from the dawn.

20. See the note no. 4.

21. According to *Manusmriti* (3.70-71) Brahma-yajña (self-study), Pitṛ-yajña (Tarpaṇ-śrāddha), Deva-yajña (Home i.e. sacrifice). Bhūta-yajña (sacrifice vaiśva deva) and Nṛyajña (worship of the guests) are regarded as the famous 'Pañcayajña'. In *Siddhānta Śikhāmaṇi,* the Vīraśaiva scripture, tapa (penance), karma (action), japa (recitation of hymn), dhyāna (meditation) and jñāna (knowledge) are regarded as the five kinds of 'Śiva-yajñas'.

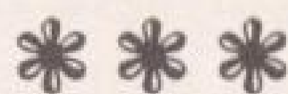
22. See the note no. 3 of the 10th Chapter. Manmath Swamy in *Parama Rahasya* has prescribed for six times worship of Iṣṭaliṅga.

23. See the note no. 3 of the 10th Chapter for description of the time of 'Saṅgava'.

24. There are other meanings of the 'Avasarā' worship but here it should be understood in the present context.

25. See the note no. 4.

26. See the note nos. 15 and 16. Vaiśvadeva is to be performed after the observance of morning 'Āhnika' and 'Aupāsana' rites. In this rite 'odan' is offered as oblation in the 'Smārtāgni' (Gṛhyāgni) and oblations are dedicated in the names of all gods and sacrifices are performed in the names of ancestors.



Chapter – 12

द्वादशः पटलः

बृहस्पतिरुवाच

भगवन् सर्वधर्मज्ञ सर्वभूतहितेरत ।
शाम्भवानां मुमुक्षूणां शम्भुपादाब्जसेविनाम् ॥१॥
वर्णाश्रमोचिता धर्माः कथमावश्यका विभो ।
शाम्भवव्रतमेवोक्तं परमं मुक्तिसाधनम् ॥२॥
सत्येवं विविधैर्धर्मैर्ज्ञानप्रत्यूहकारिभिः ।
भक्तानां देवदेवस्य किं फलं समनुष्ठितैः ॥३॥

अनन्तरुद्र उवाच

गीष्पते ते प्रवक्ष्यामि सावधानमनाः शृणु ।
इदं रहस्यं परमं परं सन्दिहते बुधाः ॥४॥

ज्ञानकर्मसमुच्चयः

ज्ञानं हि परमेशस्य गदितं मुक्तिदं मुने ।
तत् कर्मसहितं प्रोक्तं मुक्तिदानक्षमं त्विति ॥५॥
[1]अपश्यन्नन्धको दग्धः पश्यन् दहति पङ्गुलः ।
अन्धपङ्गुवदन्योन्यसापेक्षे ज्ञानकर्मणी ॥६॥

Bṛhaspati enquires –

O God Anantarudra! the knower of all religions, one who is ever ready for the welfare of all beings, what is the necessity of observing duties of Varṇāśrama (four phases of life) for the devotee who remains absorbed in serving the feet of Śambhu according to the rules prescribed in the doctrine of Śāmbhava for the purpose of attaining the liberation. As you have stated that the Śāmbhava penance is the supreme means for the attainment of liberation (1-2). What benefit will the devotees obtain by observing these various rites that only create obstructions in the way of knowledge? (3).

Anantarudra replies –

O Bṛhaspati! please listen carefully the highly mysterious Truth which I am explaining to you. Doubt may arise in the mind of the wise also (4).

O sage! only the knowledge of the supreme God is the cause of liberation, but know it for certain that the knowledge combined with the action is only able to bestow the liberation (5). The blind and the lame man, on account of their inability to see and walk, may be burnt.

कर्म वैदिकमप्येके मन्यन्ते बन्धकं जनाः ।
तत्तथा ज्ञानरहितं मुक्तिदं ज्ञानसंयुतम् ॥७॥
यदपीश्वरनिध्याननिष्ठाविवशचेतसः ।
न कर्मणा विनिर्बन्धो विद्यते परमार्थतः ॥८॥

कर्म नैव सन्त्याज्यम्

तदपीश्वरनिध्याननिष्ठाभ्यासपरस्य च ।
अविस्मृतप्रपञ्चस्य साधकस्य हितैषिणः ॥
न भवेत् कर्म सन्त्याज्यं वर्णाश्रमनियन्त्रितम् ॥९॥
अनर्पितं यदीशाय यदज्ञानविचेष्टितम् ।
फलाभिसन्धिसहितं यत्तद् बन्धकरं मतम् ॥१०॥
अर्पितं यन्महेशाय यच्च ज्ञानसमन्वितम् ।
फलाभिसन्धिरहितं यत्तन्मुक्तिकरं मतम् ॥११॥
न कर्मणामनारम्भो मुक्त्यै स्यान्मुनिपुङ्गव ।
बुद्ध्या यः कर्मसन्त्यागः स दोषाय भवेद् ध्रुवम् ॥
जहाति कर्म ध्यानस्थं सुप्तहस्तस्थपुष्पवत् ॥१२॥

But by helping each other, they may save themselves and serve their purpose. In the same way, knowledge and action combined together is regarded as the real path of liberation (6). Some persons hold that the vedic rituals are also the cause of bondage, but the actions that are imbibed with knowledge imparts freedom (7). By the incessant profound meditation when the devotee remains immersed in God, the action can never be the cause of bondage at that stage (8).

The devotee who is preoccupied with the meditation of God for his own benefit, should never leave the Varṇāśrama duties of his life till he forgets the world of existence (9). The actions of such person, who is not dedicated to God, who is easily over powered by the nescience, who performs the actions with the purpose to achieve some results, are regarded as the cause of bondage (10). The action that is dedicated to God, imbibed with knowledge, devoid of desires, are regarded as the bestower of freedom (11). O the supreme of the sages! liberation can never be attained without performing the actions. The person who does not intentionally observe the prescribed rites, is sure

न यावल्लयमाप्नोति चित्तं शम्भौ परात्मनि ।
न तावत् कर्म संत्यक्तुं युज्यते सुरसन्नुत ॥१३॥
तस्माद् धीकुशलैर्धर्मः स्वस्ववर्णाश्रमोचितः ।
सादरं समनुष्ठेयस्त्वन्यथा पततिं ध्रुवम् ॥१४॥
त्यक्तवर्णाश्रमाचारस्त्वसिद्धज्ञानवैभवः ।
पतत्येव न सन्देहश्छिन्नस्वाधारशाखिवत् ॥१५॥
अतो वर्णाश्रमाचारो निगमागमचोदितः ।
अवश्यं समनुष्ठेयः सततं भक्तितत्परैः ॥१६॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पतिसंवादे शिवशासने क्रियापादे वर्णाश्रमधर्मावश्यकताकथनं नाम द्वादशः पटलः ॥१२॥

---

to be blamed. As the flower from the hand of a sleeping person naturally drops on the ground, so also the actions of a dedicated devotee whose mind remains engrossed in the internal meditation of Śiva, leaves himself (i.e. unable to bind) (12). O Bṛhaspati! one who is adored by God; devotee should never abandon the action till his mind is fully immersed in Śiva, the Paramātman (13). Hence, the wise should adhere with due regard the assigned duties of his own Varṇāśrama, otherwise he is sure to be degraded (14). One who has left the obligatory duties of the Varṇāśrama, nor has attained the wealth of knowledge, falls like a tree uprooted from the ground, there is no doubt in it (15).

Hence, everybody should always remain occupied in observing reveredly the rites and duties of Varṇāśrama as laid down in the *Vedas* and *Āgamas* (16).

Here ends the twelfth chapter of the Kriyāpāda, the later portion of Candrajñānāgama describing the necessity of the rites and duties of the Varṇāśrama presented in the form of discourse between Anantarudra and Bṛhaspati.



Chapter – 1

चर्यापादे प्रथमः पटलः

बृहस्पतिरुवाच

अनन्तविद्यानिलय विलसत्करुणालय ।
अनन्तरुद्र भगवन् प्रणतोऽस्मि जगद्गुरो ॥१॥
शाम्भवव्रतमाहात्म्यमागमान्तगतं श्रुतम् ।
शाम्भवव्रतिनां धर्माः क्रियापादे ह्यशेषतः ॥
श्रीमन्मुखादधिगता मयाऽवहितचेतसा ॥२॥
अथैतद्व्रतनिष्ठानां द्विजानां लिङ्गधारिणाम् ।
कर्तव्यमखिलं ब्रूहि विधानं त्वौर्ध्वदैहिकम् ॥३॥

अनन्तरुद्र उवाच

गीष्पते ते प्रवक्ष्यामि शृणुष्वैकमना मुने ।
शाम्भवव्रतनिष्ठानामवसानविधिं परम् ॥४॥
येनैव संस्कृतो मुक्तिं व्रती गच्छेदसंशयम् ।
येनैव संस्कृतो मुच्येद् धर्महीनोऽपि तत्क्षणात् ॥५॥

Bṛhaspati enquires –

O Anantarudra, the teacher of the universe! you are the abode of infinite knowledge, you are adorned with your immeasurable compassion, I bow down to you (1). I have carefully listened from your graceful mouth both the glory of penance of the Sāmbhava and the rites and duties observed by the followers of the schools of Śāmbhava described in the later portion of the Kriyāpāda of *Candrajñānāgama* (2). Now please narrate to me the last rites to be performed after the death of the Śaiva devotees who bear the Liṅga and observe all sorts of penances of the Śaiva religion (3).

Anantarudra replies –

O sage! I am stating to you the methods that is assigned for the last rites of the adherers of the penance of Śāmbhava, please listen attentively (4). By being endowed with the observaṇce of such rites, Śaiva devotee undoubtedly attains freedom and the person who does

शिवमेधनिरूपणम्

शाम्भवव्रतनिष्ठानामिष्टलिङ्गैकसेविनाम् ।
देहावसाने कर्तव्यः शिवमेधविधिर्महान् ॥६॥
शिवे परे प्रविष्टानां मेध आराधनात्मकः ।
शिवमेध इति ख्यातः करणीयो मुमुक्षुभिः ॥
विशिष्टः पितृमेधोऽयं शिवमेध इतीर्यते ॥७॥

शिवमेधे श्रद्धाहीनस्य पातित्यम्

शिवभक्तौ शिवार्चायां शिवमेधे शिवव्रते ।
श्रद्धाहीनो वसेन्नित्यं नरके कालमक्षयम् ॥८॥

शिवलिङ्गधरस्य दहननिषेधः

शिवलिङ्गधरो विप्रो विपन्नस्तं न दाहयेत् ।
यदि वा दाहयेत्तस्य ब्रह्महत्या सदा भवेत् ॥९॥
प्राकृतानां मनुष्याणां दीक्षाविरहितात्मनाम् ।
दहनोपस्कृतः कार्यः संस्कारो ह्यवसानगः ॥१०॥

शिवलिङ्गधरस्य समाधिविधिः

शाम्भवानां मुमुक्षूणां संस्कारायैव चोदितः ।
पितृमेधे श्रूयतेऽसौ समाधिविधिरुत्तमः ॥११॥

---

not perform the Śaiva-rites, also achieves freedom immediately (5).

The rites of Śivamedha[1] is to be accomplished after the demise of the Śaiva devotee who is a regular observer of 'Śāmbhava' penance and an ardent worshipper of Iṣṭaliṅga (6). The last rites that is observed for the Śaiva devotee who has already attained union with the supreme God Śiva, is a sort of adoration and named as 'Śivamedha' rite. This also should be performed for the 'mumukṣu' (the person who is intensely eager to attain liberation). This famous 'Pitṛmedha' has been mentioned as the 'Śivamedha' in the Śaiva scriptures (7).

The person who neither possesses the sincere devotion, nor worships Śiva, observes the penance of Śiva and the rite of Śivamedha, suffers in the hell for the endless time (8). Person wearing the Śivaliṅga should never be cremated. If anybody cremates him in fire, he commits the sin of the killing of brahmin (9). Ordinary non-initiated person is to be cremated after death (10).

परमेशोपासकानामनावृत्तिमतां नृणाम् ।
अवसानविधिः कार्यः समाधिविधिसंयुतः ॥१२॥
गृही वाऽथ यतिर्वापि लिङ्गधारी तनुं त्यजेत् ।
न देहत् तस्य देहं तु समाधौ गोपयेत्तदा ॥१३॥
समाधिर्मोक्षधर्मोऽयं प्रेतधर्मापवादकः ।
समाधिसंस्कृतेष्वस्माद्धर्मलोपो न शङ्क्यते ॥१४॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पति-
संवादे शिवशासने चर्यापादे शिवमेध-
प्रशंसानाम प्रथमः पटलः ।।1।।

For the devotee who performs the penance of Śāmbhava and is intensely eager to attain liberation, the supreme process of burial has been stated in the rite of 'Pitṛmedha' (11). The cycle of birth and death for the ardent worshipper of the supreme God ends with his death. For such devotees only the rite of the supreme kind of burial is to be performed after their demise (12). The person who bears liṅga, whether a house holder or an ascetic should not be cremated rather to be buried in the ground after he leaves the mortal body (13). Such burial, in view of the atainment of liberation, is of a different kind than that of a burial to be performed for an ordinary departed soul (Preta). There is no fear of any deviation from the religious rites regarding such burial (14).

Here ends the first chapter of the Caryāpāda, the later portion of Candrajñānāgama commending the rite of 'Śivamedha' presented in the form of discourse between Anantarudra and Bṛhaspati.

***

Notes and References

1. See *Śukla yajurveda,* Mādhyandin Saṁhitā, Ch. 35.

***

Chapter – 2

द्वितीयः पटलः

बृहस्पतिरुवाच

अनन्तरुद्र भगवन्ननन्तमहिमोन्नत ।
उच्चिक्रमिषुणा पुंसा कर्तव्यं किं निबोध मे ॥१॥

अनन्तरुद्र उवाच

उत्क्रान्तिमिच्छतः पुरुषस्य कर्तव्यनिर्देशः

उच्चिक्रमिषुणा पुंसा निवेश्येशे निजं मनः ।
दानादि कर्तुं स्नातव्यं भस्मना वा जलेन च ॥२॥
धृतधौताम्बरेणोर्व्यामासीनेन कुशासने ।
उद्धूलनं त्रिपुण्ड्रं च भूत्या धार्यं प्रयत्नतः ॥
रुद्राक्षाणि च धार्याणि यथोक्तं मुनिपुङ्गव ॥३॥
भस्मरुद्राक्षधारी तु म्रियते यो महीतले ।
रुद्रत्वमाप्नुते सोऽयं वाक्पते नात्र संशयः ॥४॥

Bṛhaspati enquires –

O God Anantarudra! you are at the highest penacle of infinite glory. What are the duties of the worshipper who wants to proceed towards the path of liberation? Please enlighten me.

Anantarudra replies –

The worshipper who wants to progress further in view of attaining the liberation should deeply concentrate his mind on God (1). At the time of 'Utkramaṇ' (going out or departing from life), he should take his bath either with the sacred ashes or with water (2). Then he should wear clean clothes and sit on the mat of the kūśa grass keeping it on the ground and draw the Tripundrak after rubbing the sacred ashes. O the greatest of the sages! he should wear Rudrākṣa as per the rules laid down (3). The person who dies in this world besmearing the sacred ashes and wearing the Rudrākṣa, O Bṛhaspati! he attains the status of Rudra, there is no doubt in it (4). After knowing the possibility of transgression through some indications[1] that could be achieved in future, householder worshipper should

स्वात्मन्यग्न्यारोपणम्

उत्क्रान्तिं भाविनीं ज्ञात्वा निमित्तैः समनन्तरम् ।
या ते अग्न इति स्वात्मन्यग्नीनारोपयेद् गृही ॥५॥
अग्निरित्यादिभिर्मन्त्रैर्भस्मनाऽङ्गानि संस्पृशेत् ।
आत्मन्यारोपितस्यास्य वह्नेः संशमनाय वै ॥
षडध्वशुद्धैः कर्तव्यो ह्यप्सु होमो यथाविधि ॥६॥

माहेश्वरेभ्यो गोभूहिरण्यादिदानम्

हिरण्यमथ गां भूमिं शिवलिङ्गं सुपावनम् ।
माहेश्वरेभ्यो देयानि शिवसायुज्यकाङ्क्षिणा ॥७॥
अत्युत्क्रान्तौ प्रवृत्तस्य सुखोत्क्रमणसिद्धये ।
तुभ्यं सम्प्रददे धेनुमिमामुत्क्रान्तिसंज्ञिताम् ॥८॥
हिरण्यगर्भसेव्यस्य महादेवस्य तृप्तये ।
हिरण्यं प्रददे तुभ्यं हेमबीजं महाफलम् ॥९॥
पुनरावृत्तिरहितशिवसायुज्यसिद्धये ।
इदं सम्प्रददे तुभ्यं शिवलिङ्गं सुपावनम् ॥१०॥

---

induce the fire within himself by the hymn 'yā te agne' etc. (5). He should touch the sacred ashes reciting the hymn of 'Agni'[2] and after purifying six adhvas[3] of his body, should perform the oblation to the water as per the prescribed rules to quell the fire within himself (6). Then the worshipper who aims at attaining the state of Śiva-sāyujya (closest union with Śiva), should donate the gold, cow, land and Śivaliṅga[4] to the Māheśvaras (7). Wishing for the happy, successful and final stepping out (Utkramaṇ), I am donating this cow to you which symbolises the progressive increase (Utkramaṇ) (departing from life) (8). I am donating the gold that produces the great lusterous results, for the satisfaction of the supreme God Śiva who is adored by Hiraṇya-garbha Brahmā (the origin of creation) (9). Again I am donating the most auspicious Śivaliṅga to attain 'Śiva-sāyujya' which is beyond the state of transmigration (10). This universe exists for the enjoyment of the Lord of universe (Śiva), who assumes the form of Śatarudra. I donate this supreme static universe to you. Thus, after

विश्वम्भराशताङ्गस्य विश्वनाथस्य तृप्तये ।
इमां सम्प्रददे तुभ्यं परां विश्वम्भरां स्थिराम् ॥
दानान्येवं यथाशक्ति कृत्वा तत्त्वानि योजयेत् ॥११॥

सर्वाङ्गलिङ्गसाहित्यकथनम्

आयुषः प्राणमित्यादि मन्त्रान् सम्यगनुस्मरन् ।
सर्वाङ्गलिङ्गसाहित्यं ततः कुर्यात् प्रयत्नतः ॥१२॥
सर्वेष्वङ्गेषु सर्वत्र सर्वदा सर्वतोमुखम् ।
लिङ्गं गुरूपदेशेन ज्ञातं यत्तत् प्रकाशते ॥१३॥
एकमेव परं लिङ्गमङ्गेऽस्मिन् सुप्रतिष्ठितम् ।
सर्वतोमुखमाभाति नामरूपक्रियात्मना ॥१४॥
इष्टलिङ्गं तु बाह्याङ्गे प्राणलिङ्गं तथान्तरे ।
भावलिङ्गं तथैवाऽस्मिन्नात्माङ्गे सुप्रतिष्ठितम् ॥१५॥
हृदयाङ्गे महालिङ्गं श्रोत्राङ्गे तु प्रसादकम् ।
त्वगङ्गे चरलिङ्गं तु दृगङ्गे शिवलिङ्गकम् ॥१६॥
जिह्वाङ्गे गुरुलिङ्गं तु नासिकाङ्गे तथैव च ।
आचारलिङ्गमश्रान्तं सुप्रतिष्ठितमेव हि ॥१७॥

---

finishing the various processes of donation as per the capacity, he should perform the process of 'Tattva-yojana'[5] (uniting the elements with Śiva, Sadāśiva, Īśvara by worshipping them) (11).

One should carefully associate Liṅga with the various parts of the body by reciting the hymn 'āyuṣa prāṇam' attentively (12). Then the all faced Liṅga-tattva which had been known and assumed in all parts of the body in accordance with the knowledge delivered by Guru, becomes manifested to the worshipper (13). The same ultimate Liṅga that exists in this 'aṅga' is manifested with different names, forms and actions every where in the world (14). As an external manifestation, it is the form of Iṣṭaliṅga, within the internal 'aṅga', it exists in the form of Prāṇaliṅga; within the ātman, it is dwelling as Bhāvaliṅga (15). In heart, it remains as the form of Mahāliṅga; as Prasādaliṅga in the olfactory organ; as Caraliṅga in the tectual organ and as Śivaliṅga in the eyes (16). It is ever existent as the form of Guruliṇga in tongue, Acāraliṅga in nose (17). Liṅga also resides in

यथा ज्ञानेन्द्रियाङ्गेषु क्रमाल्लिङ्गं प्रतिष्ठितम् ।
तथा कर्मेन्द्रियाङ्गेषु क्रमाल्लिङ्गं प्रतिष्ठितम् ॥१८॥
अप्रतर्क्यमनिर्देश्यमवाङ्मानसगोचरम् ।
ससर्वशक्ति सर्वज्ञं सच्चिदानन्दलक्षणम् ॥१९॥
भावयन्नेति तद्भावं भावपूतेन चेतसा ।
गणान् शम्भोरनुज्ञाप्य प्रायश्चित्तं समाचरेत् ॥२०॥

प्रायश्चित्तविधानम्

ये वर्णाश्रमधर्माणामनाचरणसम्भवाः ।
ये त्वष्टावरणन्यूनताश्रिता व्रतलोपजाः ॥
ये च पञ्चाचारलोपसम्भूता भक्तिलोपजाः ॥२१॥
मनोवाक्कर्मजा दोषास्तेषां हि विनिवृत्तये ।
माहेशसन्निधौ सर्वप्रायश्चित्तं करोम्यहम् ॥२२॥

गुरुजङ्गमयोः पूजनम्

इति संकल्प्य सम्पूज्य भक्त्या गुरुचरेश्वरान् ।
सन्तर्प्य धनवस्त्राद्यैः पिबेत् तत्पादतीर्थकम् ॥२३॥

---

motor organs like that of sensory organs, such as Prasādaliṅga in vāk (mouth), Caraliṅga in pāṇi (hand), Śivaliṅga in legs, Guruliṅga in anus and Ācāraliṅga in genital organ (18). The person who is going to stepping out (Utakramaṇ) of the body becomes immersed in profound meditation of Śiva by constantly assuming within himself the all powerful, omniscient, omnipresent, blissful God who is beyond the mind and expression, indeterminate and transcendental. Having attained this state he should perform the rites of atonement (Prāyaścitta) by addressing the gaṇas (ardent devotees of Śiva who remains in eternal union with the God) of Śiva (19-20).

I perform atonement, the penance in the presence of God Śiva for the rectification of all faults of speech, action and mind arising from the non-practice of the duties of varṇāśrama, failure in observance of the rites of aṣṭāvaraṇas, deviation from the observance of the penance, faults in performing the five celebrated 'ācāras' (Śaiva religious rites) due to the lack of devotion to God (21-22).

By taking such vow, one should drink the sacred water from the

यस्य वक्त्रेऽन्त्यकाले तु माहेश्वरपदोदकम् ।
दीयते स हि पूतात्मा शिवसायुज्यमाप्नुयात् ॥२४॥

महालिङ्गविभावनम्

शिवनाम पठन् दिव्यं महालिङ्गं विभावयन् ।
प्रायोपवेशं कुर्वीत शिवलीनमनाः स्वयम् ॥२५॥
अनन्तरं कर्णमन्त्रान् श्रावयेयुः सुतादयः ।
षडक्षरं दक्षकर्णे तथोपनिषदः शिवाः ॥२६॥
कर्पूरं ज्वालयेत् पश्चादुत्क्रान्तिसमये तदा ।
अणुः पन्थेत्यर्चिरादिगतिमन्त्रं समुच्चरन् ॥२७॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्र-बृहस्पतिसंवादे शिवशासने चर्यापादे उत्क्रान्तिसमयाचारवर्णनं नाम द्वितीयः पटलः ॥२॥

---

feet of Guru, Cara (Jaṅgama) and God (Liṅga) by worshipping and pleasing them with the wealths and clothes with profound devotion (23). The pious soul of the devotee gets merged in Śiva (attains Śiva-sāyujya) provided he is given the sacred water from the feet of Māheśvaras at the last moment of his life (24).

If the worshipper desires to be engrossed in Śiva reciting the divine hymn of Śiva, getting immersed in the meditation of Mahāliṅga, should accept the penance of 'Prāyopaveśaṇa'[6] (25).

His son or the desciple should utter the hymn in his ear provided the worshipper accepts the aforesaid penance. Six syllable hymn and the teachings of the Upaniṣads are to be given in the right ear of the worshipper (26). When the time of reversal (Utkrānti) comes near, hymns of 'anupantha'[7] etc. that provides the result of 'archi' are to be enchanted with the burning of camphor (27).

Here ends the second chapter of the Caryāpāda, the later portion of Śaiva scripture named as Candrajñānāgama presenting the rites and capabilities of the worshipper who is departing from the life, presented in the form of discourse between Anantarudra and Bṛhaspati.

***

Notes and References

1. Detailed descriptions about the different indications of the death, such as the vision of the shadow figures etc. are found in the *Śiva Mahāpurāṇa, Umā Saṁhita* V and in other parts of the different *Tantras, Purāṇas, yoga śāstras.* See *Skanda Purāṇa, Sūta Saṁhitā* (4.1.46. A), *''Dharmaśāstra kā itihāsa''* (Hindi Ed.), Part. 3. pp. 1111-12.
2. ''अग्निरिति भस्म। वायुरिति भस्म। जलमिति भस्म। स्थलमिति भस्म। व्योमेति भस्म। सर्वं ह वा इदं भस्म'' (Atharva Śiras up. 5).
3. See Vīraśaiva dīkṣā vidhi prakaraṇa of *Vīraśaiva liṅgī brāhmaṇa daśa karma paddhati* (pp. 81-83).
4. In Vīraśaiva religion, it is customary to bear the liṅga (hanging on the neck) keeping it in a casket of gold, silver or other precious metals. Donating of golden or silver seat of Śivaliṅga is equal to donating Śivaliṅga itself.
5. See *Liṅgadhāraṇacandrikā* for the process of 'Tattvayojana' (pp. 271-77).
6. Abstaining from food and awaiting in a sitting posture the approach of death is regarded as 'Prāyoveśan'.
7. ''अ उ: पन्था विवत: पुराणो मां स्पृष्टोऽनुवित्तो ममैव। तेन धीरा अपियन्ति ब्रह्मविद: स्वर्गं लोकमिति ऊर्ध्वं विमुक्ता:'' (Bṛ. up. 4.4.11).

Chapter – 3

तृतीयः पटलः

बृहस्पतिरुवाच

अनन्तरुद्र भगवन्नखिलज्ञानभासुर ।
अनन्तरं समुत्क्रान्तेः कार्यं कर्तुर्वदस्व मे ॥१॥

अनन्तरुद्र उवाच

उत्क्रान्तिकार्यकर्तृक्रमः

आदौ कर्तृक्रमं वक्ष्ये तच्छ्रृणु त्रिदशार्चित ।
पुत्रः पौत्रः प्रपौत्रश्च पुत्रिकापुत्र एव च ॥२॥
तत्सुतो वाऽथवा दत्तस्तत्सन्तानस्तथैव च ।
धनहारी पतिः पत्नी सपत्नीपुत्र एव च ॥३॥
पुत्री भ्राता च तत्पुत्रः पिता माता स्नुषा तथा ।
पौत्री दौहित्रिका चापि पौत्रपत्नी च तत्सुता ॥४॥
दत्तस्य पत्नी भगिनी भागिनेयश्च सोदकः ।
मातुः सोदक एवापि सगोत्रः शिष्य एव च ॥५॥

Bṛhaspati enquires –

O God Anantarudra, radiant with all kinds of knowledge! please make me informed about the duties to be observed after attaining the progressive advancement (Samutkrānti) before departing from life (1).

Anantarudra replies –

O Bṛhaspati, adored by Gods! first of all I am stating the order of priority of the authorised performer of the rite, please listen. Son[1], grandson, great grandson, daughter's son – this is the chronological order of the authorised persons for the performance of the rites after the attainment of the progressive advancement (2). Then the son of the daughters' grandson, adopted son and his son, donar of the wealth, husband, wife, son of the second wife of husband – this again is the priority order of the relatives who are considered to be authorised to perform the rites (3). Daughter, brother, brother's son, father, mother, sister, grand daughter, sister's daughter, grandson's wife and her daughter – these relatives are also authorised to observe the rites (4). Wife of adopted son, sister, sister's son, person belonging to the same

ऋत्विग् भृत्यो गुरुश्चैव सहाध्यायी तथैव च ।
जामाता च सखा चैव राजा च क्रमशः स्मृताः ॥६॥

उत्क्रान्तिकार्यविवरणम्

उत्क्रान्तप्राणमालोक्य कर्ता स्नात्वा धृताम्बरः ।
धृतत्रिपुण्ड्ररुद्राक्षः कर्माधिकृतिसिद्धये ॥
कुर्याद् गणनमस्कारं दद्याच्च द्रविणं ततः ॥७॥
दीयते यन्मृताहे तत् सर्वपर्वसु दानतः ।
विशिष्यते तद्यथाशक्ति दद्याद् द्रविणमात्मजः ॥८॥

ऊर्ध्वोच्छिष्टादिदोषप्राप्तौ प्रायश्चित्तम्

ऊर्ध्वोच्छिष्टादिसम्प्राप्तौ विदध्यान्निष्कृतिं तदा ।
प्राजापत्यप्रतिनिधिं द्रव्यं देयं हितैषिणा ॥९॥
प्रासादे वापि खट्वायां मृतौ कुर्याच्च निष्कृतिम् ।
गां वा हिरण्यं दद्याच्च प्राजापत्यमथापि वा ॥१०॥

---

sodak[2] (lineage), person of mother's lineage, one's own lineage and his desciple – these are also considered to be authorised to perform the last rites (5). Priest, servant, teacher, classmate, son-in-law, friend and king are again considered respectively to hold the authority of the rites to be performed after the demise of the ascending devotee who has already stepped out (6).

After having been confirmed of the passing away of the life from the body, the person who is authorised to perform the last rite, should put on new clothes after taking bath, draw Tripundrak, wear Rudrākṣa and bow down to the gaṇas (ardent devotee and companion of Śiva) or Jaṅgamas, donate wealth for the success of the rite (7). The alms that is donated on the day of death is regarded of greatest value; hence the son should donate on the occasion as per his capacity (8).

During the observance of the rite if any fault occurs regarding the procedure or the remainder of the sacrifice, then he should perform the rite of atonement and donate articles to a well wisher person assuming him to be the representative of the 'Prājāpatya karma'[3] (a kind of atonement or penance) (9). If a person dies on the first floor or on the cot, then cow or gold should be donated as the token of penance or the Prājāpatya atonement should be observed (10).

सिद्धिं गतस्य संस्कारसमयः

सिद्धिं गतस्य तु दिवा कुर्यात् संस्कारमात्मजः ।
पञ्चविंशघटीपूर्वमथ पर्युषितं भवेत् ॥११॥
दिवा वा यदि वा नक्तं वपुस्तद्यदसंस्कृतम् ।
स्यात् पर्युषितमस्यैवं कुर्यात् संस्कारमादितः ॥१२॥
पञ्चगव्येन संस्नाप्य पावमान्याऽभिमन्त्र्य च ।
जलेन स्नापयित्वा च विधिवन्निखनेत् ततः ॥१३॥

गणप्राणस्य समाधिसंस्कारः

गतप्राणशरीरं तु श्रीरुद्रादिमनून् पठन् ।
संस्नाप्य चाप्यलङ्कृत्य रुद्राक्षैर्भस्मनाऽपि च ॥१४॥
इष्टलिङ्गं करे न्यस्य सम्पूज्य समनन्तरम् ।
पेटिकायां च विन्यस्य वृणुयाद् वाहकांस्ततः ॥१५॥

पेटिकायां विन्यस्य शिवारामनयनम्

महोक्षो वृषभश्चैव नन्दीशो नन्दिकेश्वरः ।
एतैश्च नामभिर्युक्तांश्चतुरस्तैः शरीरकम् ॥
विमाने सन्निवेश्याथ शिवारामं नयेत्तदा ॥१६॥

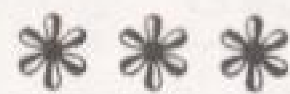
इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पति-संवादे शिवशासने चर्यापादे उत्क्रान्तिकार्य-कर्तृक्रमनिर्णयोनाम तृतीयः पटलः ॥३॥

If a person dies in the day time, his son should perform the last rites within ten hours; after that time, the dead body is considered to be stale (11). If the last rites of the dead body is not performed during the day or night, then that is regarded as stale; hence last rite must be completed within the scheduled time (12). In that case the body is to be purified by pouring the Pañcagavya (mixture of five purifiers) and uttering the 'Pāvamanī' hymn; then after washing it with the water, the body should be engraved as per the prescribed procedure of the rites (13).

The dead body is to be washed with the water reciting the hymn of Śri Rudra. Then it should be decorated with the sacred ashes and the Rudrākṣas (14). Then person who bears the casket that contains the Iṣṭaliṅga after worshipping it on the left palm of the hand, is to be adored (15).

The dead body should be borne on the cart by the four persons named as Mahokṣa, Vṛṣabh, Nandīsa, and Nandikesvara and carried to the garden adjacent to the Śiva temple (16).

Here ends the third chapter of the Caryāpāda, the later portion of the Śaiva scripture named as Candrajñānāgama describing the procedures of the last rites to be performed for the progressive worshipper and stating the priority order of the authorised performer of the last rites, presented in the form of discourse between Anantarudra and Bṛhaspati.



Notes and References

1. See *Dharmaśāstra ka itihāsa* by and P. B. Kane (Hindi Ed. Part III, pp. 1149-1152, 1212-15).
2. According to *Dharmaśāstra,* there are three categories of the authorised performer of the last rites viz. Sapiṇda, Sodak and Sagotra. Seven generations are regarded as 'Sapiṇda', the 'Sodak' and upto twenty one generations from the sodak is named as 'Svajana'. See *Dharmaśāstra,* pp. 1161-62.
3. Prājāpatya is a kind of atonement or penance. According to Manu there are four parts of this penance; one should take food once in a day for the first three days, for the second three days he should eat during night only, thirdly he is to take only that much of food for three days which is available without asking for ; lastly fasting should be observed for three days. There are other kinds of penances also. (pp. 1090-1091).



Chapter – 4

चतुर्थः पटलः

बृहस्पतिरुवाच

प्रमथप्रवरानीकसेव्यमानपदाम्बुज ।
अनन्तरुद्र विश्वात्मन् नीलकण्ठ नमोऽस्तु ते ॥१॥
अनन्तराणि कृत्यानि कर्तव्यान्यखिलान्यपि ।
निबोधय महेशान शिवारामप्रवेशनात् ॥२॥

अनन्तरुद्र उवाच

मृतस्य शिवारामप्रवेशनम्

शिवालयसमीपे वा शिवारामेऽथवा पुनः ।
विल्ववृक्षस्य मूले वा शिवतीर्थसमीपके ॥३॥
समाधिं कारयित्वा तां तनुं तत्र यथाविधि ।
निधाय पूरयेद् गर्तं भस्मना मृत्स्नयाऽपि च ॥
वस्त्रं तु धारयित्वाऽतः सचेलस्नानमाचरेत् ॥४॥

केशवपनावश्यकत्वम्

ब्राह्मणस्वर्णघातादिपापानि विविधानि च ।
केशानाश्रित्य तिष्ठन्ति तस्मात्केशान् वपाम्यहम् ॥५॥

Bṛhaspati enquires –

O Nīlkanṭha Anantarudra! the soul of the universe, whose lotus feet is adored by the Śivagaṇas (ardent devotees and companions of Śiva) like Pramatha; I bow unto you (1). Please enlighten me by describing the rites to be performed for the person whose dead body has been engraved in the Śivarāma (garden adjacent to the Śiva temple) (2).

Anantarudra replies –

The dead body should be laid in the samādhi either near the temple, within the temple garden, near the bilva-tree or the pond of Śivapilgrim. Samādhi is to be dug and covered first with the sacred ashes and then with the earth. Then he (the performer of the rite) should take his bath with his clothes on and change it with the new one (3-4).

Sins originated from the killing of Brāhmin[1], stealing of the gold etc. reside in the hairs; hence I shave all the hairs (5). The highest of

मेरुमन्दरतुल्यानि पापानि विविधानि च ।
केशान्नाश्रित्य तिष्ठन्ति तस्मात् केशान् वपाम्यहम् ॥
इति मन्त्रेण संकल्प्य केशश्मश्रूणि वापयेत् ॥६॥
अग्नेरिव शिखा यस्य विद्या ज्ञानमयी शिखा ।
स शिखीत्युच्यते विद्वन्नितरे केशधारिणः ॥७॥

वपनानन्तरकृत्यानि

वपनानन्तरं स्नात्वा भूतिरुद्राक्षसंयुतः ।
गृहीत्वा च गणानुज्ञां दिव्यरूपाप्तये पितुः ॥८॥
नवभिः पञ्चभिर्वापि शोभितं वृषभैः परम् ।
लिङ्गं तु पितृनामाङ्कं समाधौ स्थापयेत् तदा ॥
दश दानानि दद्याच्च लिङ्गं च परिपूजयेत् ॥९॥

क्षीरादिना तर्पणम्

मृद्घट्टक्षेपजनितसन्तापस्योपशान्तये ।
क्षीरादितर्पणं कार्यमादशाहं तथाऽन्वहम् ॥१०॥
इष्टादीनि च लिङ्गानि पितरं चापि तर्पयेत् ।
पित्रे नित्यं प्रदद्याच्च त्रिसंख्यानुदकाञ्जलीन् ॥११॥

---

sins as the mountain of Meru and Mandār exist in the hairs. Hence I cleanly shave the hairs. Uttering this hymn with firm determination I clean off the beard and moustaches (6). The person who possesses the knot of hair on the crown of the head actually symbolising the flame of wisdom, is in the true sense, the bearer of the chrest (knot of hair, the śikhā). O Bṛhaspati! other people except the aforesaid one are only termed as the bearer of the hair (7).

After having clean shaved, besmearing the sacred ashes and wearing the Rudrākṣa and seeking permission of the gaṇas (Jaṅgamas), he should install the earthen Śivaliṅga decorated with nine or five earthen oxen with the name of his father to enable the deceased to secure the divine form. He should worship that Śivaliṅga and donate ten kinds[2] of items (8-9).

Then he should perform 'Tarpaṇ' (a kind of worship) with milk to quench the pangs of grief generated from the last rite of putting the earth to the grave for ten days constantly (10). He should worship

नग्नप्रच्छादनाराधनम्

प्रविश्य दीपसहितं भवनं ज्ञातिभिः सह ।
नग्नप्रच्छादनाभिख्यं कुर्यादाराधनं ततः ॥१२॥

समाधिस्थापितलिङ्गस्य चालनप्रतिषेधः

समाधिस्थापितं लिङ्गमादशाहं न चालयेत् ।
जन्त्वादिभिश्चालितेऽस्मिन्यथास्थानं निधाय तत् ॥
प्राणायामत्रयं कृत्वा स्पृष्ट्वा तद्व्याहृतीर्जपेत् ॥१३॥
समाधिस्थापितं लिङ्गमादशाहं प्रपूजयेत् ।
दशाहपूजाविधिना दिव्यरूपं प्रजायते ॥१४॥

आराधनविधिनिरूपणम्

आराधनं ततः कार्यं दिव्यरूपवतः पितुः ।
एकोद्दिष्टविधानेन रुद्रत्वं भवति ध्रुवम् ॥
तत्त्वसंयोजनेनैव महेशत्वं पुनर्भवेत् ॥१५॥
प्रथमेऽह्नि तृतीये च पञ्चमे सप्तमे तथा ।
नवमैकादशाह्नोश्च नवाराधनमाचरेत् ॥१६॥

Iṣṭaliṅga and perform Tarpaṇ for the sake of his father and Tarpaṇ with water at least thrice a day is to be carried out regularly for his father (11).

Thereafter he should enter into the house with a candle in hand accompanying his relatives and friends and perform worship named as 'Nagnapracchādana'[3] (12).

Liṅga that is installed on the grave should not be moved for ten days. If Liṅga is being moved by anybody then that is to be reinstalled in the same place and touched after performing three Prāṇāyāmas and Vyāhṛti japa[4] (13). Liṅga that is installed on the grave is to be worshipped for ten days constantly. Liṅga assumes the divinity after being worshipped for ten days regularly (14).

Thereafter 'Ekoddiṣta śrāddha'[5] should be performed as the worship for the divine formed father. By this procedure his father attains the Rudra-hood. He again achieves the status of Maheśa by the process of 'Tattva-saṅyojana'[6] (15). Navarādhana[7] should be observed on the first, third, fifth, seventh, ninth and eleventh day (16).

आसप्तमा ज्ञातयश्च कर्ता च दशमेऽहनि ।
वापयित्वा च स्नात्वा च ते कुर्युः क्षीरतर्पणम् ॥
दद्यादेव यथाशक्ति दश दानानि संयतः ॥१७॥

सवृषलिङ्गोद्वासनम्

उद्वास्य सवृषं लिङ्गं वसने च निधाय तत् ।
तीर्थमानीय पृथिवीं यच्छेति च मनुं पठन् ॥
विसृजेत्तत्र लिङ्गं च दिव्यरूपमनुस्मरन् ॥१८॥

गाणपत्यहोम आनन्दहोमश्च

एवमुद्वास्य च स्नात्वा तिलामलकवारिभिः ।
गाणपत्याभिधं होमं तथैवानन्दसंज्ञकम् ॥
कुर्यात् पितृर्गणैः साकमानन्दसमवाप्तये ॥१९॥

वृषोत्सर्जनम्

एकादशेऽहनि स्नात्वा विप्रान् विज्ञान्निमन्त्र्य च ।
रुद्रहोमं विधायाथ वृषोत्सर्जनमाचरेत् ॥२०॥
उत्सृजेद् वृषभं श्वेतं रोहितं नीलमेव वा ।
तृप्त्या वै नन्दिकेशस्य शिवसान्निध्यसिद्धये ॥२१॥

On the tenth day, the performer of the last rites should shave his hair and take bath along with the relatives and friends of the seven generations and observe Tarpaṇ with milk. On this occasion he should also donate ten kinds of alms[8] as per his capacity (17).

Thereafter the Liṅga that was installed on the samādhi along with the oxen, is to be lifted in the clothes and immersed in the water of a pond thinking its divine form and chanting the hymn 'Prithivim gaccha'[9] (18).

Thus, after worshipping Liṅga he should take bath with the water mixed with emblic myrobalan and sesamum seed and perform sacrifices named as 'Gāṇapatya' and 'Ānanda' in view of achieving pleasures with the forefathers (19). On the eleventh day after taking the bath he should invite the learned Brahmins, get the Rudra-sacrifice performed by them and observe the rite of 'Vṛṣotsarga'[10] (20). In this Vṛṣotsarga rite white, red or blue (black) ox is to be dedicated. By the performance of this rite Nandikeśa is pleased to bestow the nearness of Śiva (21).

षोडशाराधनक्रमः

आद्यमासिकमुख्यानि षोडशाराधनानि च ।
रुद्रगणाराधनं च वृषोत्सर्गाभिधं तथा ॥२२॥
आचारादिकषड्लिङ्गस्थलषट्कसमाश्रयम् ।
अनुत्तरं च पञ्चाशद् रुद्राराधनमाचरेत् ॥२३॥
आद्यमेकादशेऽह्नि स्यादूने मास्यूनमासिकम् ।
त्रैपक्षिकं त्रिपक्षे स्यादूनषाण्मासिकं तथा ॥२४॥
मासि षष्ठे किञ्चिदूने कर्तव्यं सम्प्रकीर्तितम् ।
प्रतिमासं मृताहस्सु ऊनाब्दं चेति षोडश ॥२५॥
आषोडशात्र वै तस्य जीवभावो निवर्तते ।
षोडशाराधनं कार्यमेकोद्दिष्टविधानतः ॥२६॥

तत्त्वसंयोजनम्

अकृत्वा षोडशविधिं न कार्यं तत्त्वयोजनम् ।
द्वादशेऽह्नि पितुस्तत्त्वसंयोजनचिकीर्षुणा ॥
अवश्यं हि विधेयानि षोडशाराधनान्यपि ॥२७॥

Thereafter he should perform the sixteen procedures of rites[11] i.e. half monthly, monthly, etc., worship of Rudras and the rites of the dedication of ox (22). Six Liṅgas such as Ācāraliṅga, Guruliṅga, Śivaliṅga, Jaṅgamaliṅga, Prasādaliṅga and Mahāliṅga are to be adored and the fifty great Rudras[12] that are existent in the ṣaṭasthalas such as Bhakta, Maheśa, Prasādi, Prāṇaliṅgī, Śaraṇa and Aikya also should be worshipped (23). First worship is to be observed on the eleventh day of the death. Ūnmāsik should be fulfilled on the completion of one month, Tripakṣa is to be done on the completion of three fortnights and ūnṣāṇmāsik should be performed on the completion of six months; on the day of death of the each month, ūnābdam before the completion of one year — thus sixteen rites are to be fulfilled as the last rites (24-25). Sense of ego cannot be eliminated before the aforesaid sixteen rites are performed, hence one should observe the above rites with this aim in view (26).

The process of Tattvayojana[13] should not be performed before the completion of the above mentioned sixteen rites. The person who wants to fulfil the procedure of Tattva-sanyojana for his father on the

एकोद्दिष्टविधानेन तत्त्वसंयोगसिद्धये ।
क्रियते यदेकमुद्दिश्य चैकोद्दिष्टं प्रकीर्तितम् ॥२८॥
विश्वेदेवावाहनं च नाभिश्रवणकीर्तनम् ।
प्रदक्षिणविसर्गे वा सीमान्तगमनं नहि ॥२९॥

रुद्राराधनम्

एकादशेऽह्नि माहेशान् रुद्ररूपतयाऽर्चयेत् ।
यथा सम्भवमेतद्धि रुद्राराधनमुच्यते ॥३०॥
वृषोत्सर्गफलावाप्त्यै विप्रमेकं समर्चयेत् ।
वृषोत्सर्गाख्यमाराधनमितीदं सम्प्रचोदितम् ॥३१॥
आचारादिकषड्लिङ्गस्थलषट्कसमाश्रयम् ।
खड्गेशादिकपञ्चाशद् रुद्राराधनमाचरेत् ॥३२॥
चत्वारः षड् दश तथा रुद्रा द्वादश षोडश ।
द्वावित्याचारलिङ्गादिस्थलषट्कसमाश्रयाः ॥३३॥
आधारादिकषट्चक्रवर्तिषड्लिङ्गसंश्रयाः ।
चतुरादिकसंख्याद्यास्तत्तच्चक्रदलाश्रिताः ॥३४॥

---

twelfth day of his demise, should perform the aforesaid sixteen rites before that (27). The process of Tattva-sanyojana that is observed to fulfil the aim of that particular person, is called the Ekoddiṣṭa (28). During such observances invocation, worship and praising of Viśvadeva[14] are not done; other performances such as Pradaksiṇa, Visarjana or sīmāntagamana etc. are also not supposed to be performed (29).

On the eleventh day Māheśvaras (Jaṅgamas) are to be revered as the Rudras. Fulfilment of this worship as per the capacity of the person concerned (worshipper) is considered to be the adoration of Rudra (30). One 'Liṅgī brāhmaṇa' should be worshipped in order to get the results of the dedication of ox. Here it is regarded as the rite of 'Vṛṣotsarga' (31). Fifty Rudras namely Khadgeśa etc. are to be adored in the six Liṅgas namely Ācāra and ṣaṭasthalas namely Bhakta etc. (32). Four, six, ten, twelve, sixteen and two — these Rudras are existent on the six Liṅgas viz. Ācāra etc. and six sthalas viz. Bhakta etc. respectively (33). These Rudras also reside on the petals of the six

षट्स्थलेषूपास्यमाना वर्णरूपतया स्थिताः ।
अर्चनीया हि पञ्चाशद्रुद्राः षड्लिङ्गतृप्तये ॥३५॥
द्वादशेऽह्नि तु कर्तव्यं तत्त्वसंयोजनं पितुः ।
पुरुषस्य चतुर्थस्य निवृत्त्यर्थं प्रयत्नतः ॥
तत्त्वादियोजनेनैव चतुर्थो हि निवर्तते ॥३६॥

लिङ्गाङ्गसङ्गिनः सापिण्ड्यनिषेधः

लिङ्गाङ्गसङ्गिनि मृते सापिण्ड्यं न विधीयते ।
शिवलिङ्गाङ्गयोगेन शिवभावयुजः पितुः ॥
न योज्यमेव सापिण्ड्यं प्रेतभावनिवर्तकम् ॥३७॥

कलातत्त्वाराधनक्रमः

महेश्वरादिभिन्नेभ्यः पितृभ्यस्तत्त्वसंयुताः ।
कला आवाह्य पात्रे तु समभ्यर्च्य पितुस्तदा ॥
वर्गत्रयैक्यसिद्ध्यर्थं तत्त्वादीन् योजयेत् सुतः ॥३८॥
तत्त्वसंयोगविधिनाऽनुष्ठितेन यथाविधिः ।
महेशत्वादिसंसिद्धिः पित्रादेः स्यादसंशयम् ॥३९॥

---

cakras[15] as per the aforesaid number and also on the six Liṅgas. These are worshipped in six sthalas in accordance with their colours and forms. Thus these fifty Rudras are adored to please the six Liṅgas (34-35). On the twelfth day, the process of 'Tattva-saṅyojana' (merging of the elements in the origin) for father is to be observed. Four generations are saved provided it is performed carefully. Only by the observance of the process of Tattva-saṅyojana, this fourth form of ancestor[16] is elevated (36).

For the person who has attained the status of the 'unison of Liṅga and Aṅga (Liṅgāṅga sāmarasya), the 'sapiṇḍa' process of last rite (last rite with various offerings) need not be performed. The rite of sapiṇḍa is not required for the cessation of spirit-hood (Pretabhāva) (37).

Thus the son should attach the elements of father to the three previous generations[17] by invoking and worshipping the Kalās on the base of rites of father who has attained the state of Śiva-sāyujya (38). If this rite of Tattva-saṅyojana is being observed maintaining properly the prescribed procedural methods, then forefathers undoubtedly

अहनि द्वादशे कर्ता निमन्त्र्य विदुषो द्विजान् ।
गणाभ्यनुज्ञां संगृह्य चैवं संकल्पमाचरेत् ॥४०॥
पितुस्तदीयपित्राद्यैः करिष्यन् तत्त्वयोजनम् ।
नन्दिकेशमहाकालसंज्ञिनोर्विश्वदेवयोः ॥४१॥
पितुः पितामहादीनां महेशादिस्वरूपिणाम् ।
षट्त्रिंशतां च तत्त्वानां कलानामष्टत्रिंशताम् ॥
आराधनं करिष्यामीत्येवं संकल्पमाचरेत् ॥४२॥
विश्वेदेवौ च पित्रादीन् तत्त्वानि च कलास्तदा ।
आवाह्य चाभिसम्पूज्य चिकीर्षुस्तत्त्वयोजनम् ॥
गवादिदशदानानि कुर्यात् सन्तृप्तये पितुः ॥४३॥
तत्त्वानां च कलानां च संयोजनमतः परम् ।
कृत्वोनमासिकादीनि यथाकालं समाचरेत् ॥४४॥
इत्यौर्ध्वदेहिकविधिः शिवाश्रमनिषेविणाम् ।
बोधितस्तव वागीश निगमागमसम्मतः ॥४५॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पतिसंवादे शिवशासने चर्यापादे और्ध्वदेहिकविधिकथनं नाम चतुर्थः पटलः ॥४॥

---

attain the status of Maheśa (39). The person who has fulfilled this sacrament of 'Tattva-saṅyojana'[18] should invite the learned brahmins on the twelfth day and take the vow after seeking permission of Śiva-gaṇas (the Jaṅgamas) (40). I revere Viśvadeva named as 'Nandikeśa and Mahākāla to get my father associated with his father and grand father (41). I shall invoke thirty six elements and thirty eight kalās to get my father united with his father and grand father who have assumed the form of Maheśa. Such vow should be taken (42). Then for the satisfaction of his father, the person who is involved in the process of combining together the father with his father and grand father, should invoke Visvadeva[19] and donate the alms of ten kinds[20] along with the cow etc. (43). Thereafter he should perform the monthly rites and the rituals with sixteen articles[21] in proper time after having fulfilled the 'Tattva-saṅyojana' rite (44). O the ruler of speech! thus I have narrated to you the full sacramental procedures of the last rites approved by the *Veda* and *Āgama* for the departed souls adhering to the Śaiva principle of life (45).

Here ends the fourth chapter of the Caryāpāda, the later portion of Candrajñānāgama narrating the sacramental procedures of the last rites of the Śaiva devotee, presented in the form of discourse between Anantarudra and Bṛhaspati.



Notes and References

1. Killing of brāhmin, drinking liquor, stealing, having sexual intercourse with teacher's and association with the hineous sinners — these are regarded as the hineous sins in *Manusmriti* (11/54). See *Dharmaśāstra* (pp. 1018-1028).
2. Cow, land, sesamum, gold, ghee, clothes, paddy, gur, silver, and salt — these are regarded as the ten kinds of alms. See *Dharmaśāstra* (p. 1112).
3. 'Nagna-pracchādan' rite is to be performed after entering into the house. In this rite one pot is being filled up with the grains. Another pot with ghee and pieces of gold or coins are also being filled up according to the capacity. The neck of the pot of grains is to be tied with the clothes. Both the pots should be donated in the name of Viṣṇu to any poor Brahmin who belongs to the caste of 'Kulin' (of higher caste). *Dharamaśāstra* (p. 1131).
4. With the vyahṛti of भू: भुव:and स्व:, if the मह:, जन:, तप: and satyam are added, then it is regarded as Mahāvyahṛti.
5. Ekoddiṣṭa is that inwhich rite is performed for one person, one person is invoked, and it is performed for the good of only one person. It is quite different from that of Pārvan Śrāddha since in Pārvan, three ancestors are being aimed at. In Ekoddiṣṭa, only one is aimed at. See *Dharmaśāstra* (pp. 1278-80).
6. See the ref. no. 5 of the second chapter of Caryāpāda.
7. In *Dharmaśāstra*; it is described as 'Nava. Śrāddha' (pp. 1153, 1279). It is to be noted that in the Āgama the word 'ārādhan' (worship) is used in place of śrāddha.
8. See second ref. of this chapter.
9. ''पृथिवीं यच्छ पृथिवीं हंह पृथिवीं मा हिंअी:''।
10. ''एष्टव्या बहव: पुत्रा यद्येकोऽपि गयां व्रजेत्। यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्।'' The importance of the donation of the ox has been described here. See *Dharmaśāstra* (pp.1291-92).
11. See *Dharmaśāstra* for the different aspects of ṣodaśa-śrāddha — *Dharmaśāstra* (pp. 1278-80).
12. See Caryāpāda of *Makutāgama* (6. 14-20) for the list of fifty Rudras. Procedures of the worship of Rudras on the six Liṅgas and Aṅgas have been narrated clearly

in this Āgama only. Compare the names of Rudras with that of this list of the fifty Rudra (Varṇa devatās) mentioned in *Prapañcasāra* (3/39-44).

13. See the ref. no. 5 of second chapter.

14. "ऋतुर्दक्षौ वसुः सत्यः कालः कामस्तथैव च। धुरिश्चारोचनश्चैव तथा चैव पुरूरवाः। अद्रिवश्च दशैते तु विश्वेदेवाः प्रकीर्तिताः।" Ten viśvadevas have been mentioned in many places. See *Dharmaśāstra* (pp. 1256-57).

15. In Yoga śāstra and Tantra śāstra, the names of the ṣaṭcakras are – Mūlādhāra, Svādhisthāna, Maṇipur, Anāhata, Viśuddha and Ājñā. See *Ṣaṭcakra nirūpaṇa* for details. See *Tattva Cintāmaṇi,* by Purṇānanda Paramahansa tr. in Hindi, published by Chowkhambha Samskrit Series, Varanasi.

16. In sapiṇḍikaraṇa, the ekoddiṣṭa and Pārvaṇa are combined together; one is the form of spirit and the other is the form of ancestors; hence both kinds of Śrāddha is combined together. When the rite of 'Sapiṇḍikaraṇa ends with the dedication of alms to the brāhmin, then the spirit leaving its spirit hood is transformed into the ancestors and consequently becomes associated with Vasu, Rudra, Āditya etc. Here it is regarded as the elevation of the fourth generation. In Vīraśaiva system sapiṇḍakaraṇa is prohibited. In place of that rite 'Tattva-saṅyojana are being performed with the kalas and tattvas of father, grandfather and great grand father. The fourth form ends with this process.

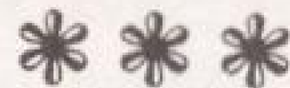
17. See *Liṅgadhāraṇacandrikā* for 'Saṅyojana' process of thirty six elements with the five kalās and thirty eight kalās.

18. After the procedure of 'Tattva-saṅyojana' is complete, the fourth form comes to an end the father, grand father great grand father assumes the form of 'Maheśa'.

19. See chapter, V verse 3-5 for a detailed description of the two kinds of ancestors namely Viśvadevas and those who have attained the form of Maheśa, Sadāśiva and Śiva.

20. See ref. no. 2 for the description of ten kinds of alms.

21. Two phases of soḍasa worship namely Tattva-saṅyojana and ṣoḍasa worship are to be performed respectively. See chapter V verse 13 and 17.



Chapter – 5

पञ्चमः पटलः

बृहस्पतिरुवाच

अनन्तगुणवाराशे अनन्तकरुणाकर ।
अनन्तरुद्र भगवन् प्रणतोऽस्म्यनुगृहाण माम् ॥
प्रकीर्णकविधिं ब्रूहि विधाने ह्यौर्ध्वदेहिके ॥१॥

अनन्तरुद्र उवाच

प्रकीर्णकविधिनिरूपणम्

गीष्पते ते प्रवक्ष्यामि प्रकीर्णकविधिं परम् ।
येन सम्यङ् निवर्तेरन् कर्तॄणां सर्वसंशयाः ॥२॥

पूर्वशैवाद्युक्तपितृगणः

विश्वदेवौ पूर्वशैवे रुद्रानन्तसमाह्वयौ ।
स्कन्दश्चण्डो गणेशश्च पितरः परिकीर्तिताः ॥३॥
नन्दी चैव महाकालो विश्वेदेवौ तदुत्तरे ।
पितरः स्युर्महेशश्च सदाशिवशिवौ मतौ ॥४॥
वस्वादिरूपाः पितरः पितृलोकनिवासिनः ।
महेश्वरादिरूपाः स्युर्मम लोकनिवासिनः ॥५॥

Bṛhaspati enquires –

O God Anantarudra! the ocean of infinite qualities, the bestower of infinite mercy, I bow unto you. Please enlighten me with your grace by enunciating the last rite namely 'Prakīrṇaka' (1).

Anantarudra replies –

O Bṛhaspati! I am illustrating to you the proper procedure of Prakīrṇaka so that all doubts are eliminated from the mind of the performer (2).

According to Pūrva śaiva, Rudra and Ananta are regarded as the 'Viśvadeva' and Skanda, Caṇda and Gaṇeśa are regarded as the ancestors (3). According to the Uttar Śaiva, Nandi and Mahākāla are regarded as Viśvadeva and Maheśa, Sadāśiva and Śiva are known as Pitara (the ancestors) (4). Vasus, the residents of Pitṛloka (ancestor's sphere) are accepted as ancestors and regarded as Maheśvaras in my spheres i.e. Śivaloka (5).

शैवश्राद्धेषु वर्ज्यानि

अपसव्यं तिलान् पिण्डं विकिरं चाग्निकर्म च ।
अर्घ्यपात्रं च मतिमान् शैवश्राद्धेषु वर्जयेत् ॥६॥

ग्राह्यद्रव्याणि

निषिध्यन्ते क्वचिद्दर्भा आगमे यद्यपि क्वचित् ।
तदत्यावश्यकत्वस्य निषेधस्तेन गृह्यताम् ॥७॥
श्रीगन्धश्चाक्षतो धूपो दीपः साज्याश्च वर्तिकाः ।
पुष्पाणि बिल्वपत्राणि दक्षिणा वसनानि च ॥
ताम्बूलं भस्मघुटिका द्रव्याण्याराधने स्मृताः ॥८॥

तत्त्वसंयोजनक्रमः

दम्पत्यो सह लिङ्गैक्ये समाध्यादिक्रियाः सह ।
प्राक्समाधेरन्यसिद्धौ तदूर्ध्वं चेत्क्रियाः पुनः ॥९॥
अनुजेन पितुः कर्म कृतं चेज्ज्येष्ठ आगतः ।
एकोद्दिष्टं विना कुर्यात् तत्त्वसंयोजनं पुनः ॥१०॥

Learned person should regard the 'apasavyam'[1] sesamum, offerings of rite made of the powder of rice or barley (Piṇḍa), Vikir, fire rites, 'arghapātra' (utensil used for offering) prohibited in last rites of Śaiva devotees (6).

Though in some Āgama 'Darva' is also forbidden but that only indicates that it is not an essential rite (7).

Śrigandha, rice, incense powder, candle, wick wet with ghee, flower, bilva leaves, offerings (dakṣiṇā), clothes, betel leaf, ball of sacred ashes (bhasma-gutikā) — these are the required items for the adoration of the ancestors (8).

The process of samādhi of husband and wife may be fulfilled jointly. If the grave is completed, then all rites should be performed again (9). If last rites are being performed by the younger brother, then also rites of 'Tattva-saṅyojana' except the 'Ekoddiṣṭa' process is to be performed by the eldest brother (10). If the younger brother reaches late after the completion of the rite by the eldest one, then 'Pārvan'[2] rite should be repeated by the younger brother. If the younger brother is the observer of 'Agnihotri', then he should perform the rite of

ज्येष्ठेन तु पितुः कर्म कृतं चेत्तत आगतः ।
दशाहान्तेऽनुजः कुर्यात् पार्वणाराधनं पुनः ॥
कनिष्ठोऽप्याहिताग्निस्तु कुर्याद्वै तत्त्वयोजनम् ॥११॥
दशाहमध्ये चेत्कर्तुः शावाशौचान्तरागमः ।
तस्य शुद्धिः पूर्वशेषादेकोद्दिष्टं यथोदितम् ॥१२॥
तत्त्वसंयोजनं कुर्यात् पित्रादेः प्रयतः सुतः ।
ततः संवत्सरे पूर्णे द्वादशाहेऽथवा सुधीः ॥१३॥
तत्त्वसंयोजनं कुर्याद् वत्सरान्ते यदा पुनः ।
ऊनाब्दिकात् परं कुर्यादाब्दिकात् पूर्ववासरे ॥१४॥
द्वादशाहप्रभृतिषु षट्सु कुर्याद्दिनेषु वा
त्रिपक्षे मासि षष्ठे वा वत्सरान्ते शुभागमे ॥१५॥
एकादशाह एवाथ यदि दर्शः समापतेत् ।
तदैव तद्विधायादौ पितृयज्ञं समाचरेत् ॥
पितुर्महागुरोः कुर्यात् त्रयोदशदिने तथा ॥१६॥

'Tattva-saṅyojana' (11). If a second 'impure state' Śāvāśauc[3] occurs in between the first one (on account of the death of nearest relatives), then he becomes purified after the remaining days of the first state is over, as is stated in the case of 'Ekoddiṣṭa'[4] (12). Son should observe the 'Tattva-saṅyojana' process for father with a pure mind. This rite is to be fulfilled either on the twelfth day or after the completion of all rites during the whole year (13). If anybody desires to perform the Tattva-saṅyojana after the year is over, then he should observe it on the day before the observance of 'Ābdik-karma' after performing unābdik (14), or the rite of Tattva-saṅyojana may be performed on any day of the six days of the 'Dvādaśā' state (twelve days' impure state). On the third fortnight or at the auspicious end of the year on the eleventh day, or if the day of 'Darśa comes within this time, then this rite of Tattva-saṅyojana should be completed before the observance of last rite for father. As for the father or for Mahāguru, the process of Tattva-saṅyojana is to be accomplished on the thirteenth day since the death (15-16).

तत्त्वसंयोजनषोडशाराधनयोर्व्यवस्था

तत्त्वसंयोजनमृते षोडशाराधने कृते ।
संवत्सरे व्यतीते तु पुनः कुर्वीत षोडशम् ॥१७॥
तत्त्वसंयोजनादर्वाक् षोडशाराधनानि च ।
एकोद्दिष्टविधानेन कुर्यात् सर्वाण्यतन्द्रितः ॥१८॥
तत्त्वसंयोजनादूर्ध्वं यदा कुर्यात्तदा पुनः ।
प्रत्यब्दं यो यथा कुर्यात्तथा कुर्याद्विचक्षणः ॥१९॥
तत्त्वसंयोजनं कृत्वा कुर्यात् पार्वणवत् ततः ।
प्रत्याब्दिकाराधनादीन् विधिरेष सनातनः ॥२०॥
तत्त्वसंयोजनादूर्ध्वमेकोद्दिष्टं विधीयते ।
यत्र तद् दैवयुक्तं स्याद् दैवहीनं वृथा भवेत् ॥२१॥

तत्त्वसंयोजनाकरणे प्रत्यवायः

तत्त्वसंयोजनविधिमकृत्वा शुभकर्मकृत् ।
प्रत्यवैति ध्रुवं श्रेयो नाप्नुयादिति निश्चयः ॥
मुख्येऽन्यस्मिन् कर्तरि तु शुभं कर्म समाचरेत् ॥२२॥
द्वादशाहं समारभ्य तृप्तये वत्सरावधि ।
दद्यादहरहः कुम्भं सजलं सप्रसादकम् ॥२३॥

If the ṣoḍaśa worship is observed before the Tattva-ārādhana rite is completed, in that case ṣoḍaśa adoration is to be performed again after the completion of the year (7). Ṣoḍaśa adoration before the Tattva-saṅojana is to be performed carefully by the process of Ekoddiṣta (18). If ṣoḍaśa is being performed after the process of Tattva-saṅyojana is fulfilled, then it is wise to maintain the procedure everywhere regularly (19). It is a traditional practice that the yearly rite is performed by the process of 'Pārvan Śrāddha'[5] after completing the process of Tattva-saṅyojana (20). If the Ekoddiṣṭa process is performed after the Tattva-saṅyojana is fulfilled, then only the rite bears fruit, otherwise it becomes fruitless (21).

The person who performs any auspicious work without accomplishing the rite of Tattva-śaṅyojana, is subject to penance or atonement. It is certain that good result can never be obtained by him (22). To please the ancestors, pot full of water should be offered daily

पितुः शिवपदप्राप्त्यै तत्त्वसंयोजनात् परम् ।
आहिताग्निस्तु कुर्वीत पितृयज्ञं विधुक्षये ॥२४॥

द्विविधमाराधनं तस्य त्रैविध्यं च

एकोद्दिष्टं पार्वणं चेत्युक्तमाराधनं द्विधा ।
नित्यं नैमित्तिकं काम्यमिति तत्त्रिविधं पुनः ॥२५॥
आब्दिकं दार्शिकं चैव तन्महालयसंज्ञकम् ।
दैनन्दिनं च नियतोपाधिकं नित्यमुच्यते ॥२६॥
संक्रान्तौ ग्रहणे चोक्तं तत्त्वसंयोजनं तथा ।
एकोद्दिष्टं वृद्धिसंज्ञं नैमित्तिकमुदाहृतम् ॥२७॥
मन्वादौ च युगादौ च तथा लभ्येषु प्रायशः ।
योगेषु क्रियते यत्तत् काम्यमित्यभिधीयते ॥२८॥

श्राद्ध पदनिरुक्तिः

पित्रोराराधनं सर्वमास्तिक्यमतिभिर्नरैः ।
श्रद्धया क्रियते यस्माच्छ्राद्धमित्यभिधीयते ॥२९॥
अपेक्षितं न प्रयच्छेत् सम्पादितपदार्थके ।
न स तत्फलमाप्नोति कृपणो गर्ह्यचेतनः ॥३०॥

---

for the whole year along with the other offerings (23). The Ahitāgni person should perform Pitṛyajña (sacrifice) after performing Tattva-saṅyojana for the attainment of Śiva hood of his father on the day of moonless night (amāvasyā) (24)

Adoration is of two kinds viz. the Ekoddiṣṭa and Pārvana. This again is divided into three as the nitya (regular), naimittika (occasional) and kāmya (desirous) (25). Śrāddha that is performed in each year, on the day of moonless night, śrāddha performed in the fortnight are called the 'nitya śrāddha' (regular last rite). Daily and 'Niyopādhik śrāddha' are also regarded as the 'nitya' (26). Śrāddha observed on the day of Saṅkrānti, Eclipse, at the time of Tattva-saṅyojana, Ekoddhiṣṭa and the śraddha named as vṛddhi[6] are called 'Naimittika' (27). Śraddha accomplished on the very special occasion of Manva and yuga[7] etc. are known as 'Kāmya Śrāddha' (28). Since this adoration of ancestors is fulfilld by the theistic persons with reverence for the parents, is named as 'Śrāddha' (29). Miserly and

श्राद्धभोक्तृणां नियमाः

साधितेषु पदार्थेषु याचितव्यमपेक्षितम् ।
अन्यथा स पितृघ्नः स्यादसन्तृप्तान्नभोजनः ॥३१॥
भोक्ता तु दक्षिणां नेच्छेत् कर्ता दद्याच्च दक्षिणाम् ।
कृतार्थौ तावुभौ स्यातामन्यथा दोषभाजनौ ॥३२॥
कर्ममध्ये तु यो ब्रूते नालं मे दक्षिणेति च ।
कर्ताऽपि चेन्न प्रयच्छेत् तौ दुर्गतिमवाप्नुतः ॥३३॥

देशकालादिषु विशेषः

विप्लवे देशकालाभ्यां विदेशगमनादिषु ।
चन्द्रसूर्योपरागे च हेम्ना वाऽऽमेन वा पुनः ॥
कार्यमाराधनं प्रत्याब्दिकमासिकवर्जितम् ॥३४॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पतिसंवादे शिवशासने चर्यापादे प्रकीर्णक विधिकथनं नाम पञ्चमः पटलः ॥५॥

---

egoistic person who does not offer desired items to the invitees does not receive the fruit of Śrāddha (30). Invitee also should ask for the item of his choice out of the offerings of the Śrāddha. One who does not do that and remains dissatisfied and consequently keeps the ancestors also dissatisfied. Such performer of the Śrāddha is considered as the enemy of the ancestors (31). Receiver does not demand the offerings but the performer must insist on offering 'dakṣiṇā; both such persons are blessed. Those who act differently are to be blamed (32). During the observance of Śrāddha, if the receiver expresses his demand for the alms and the performer refuses to fulfil it despite his desire, then both of them are surely to be degraded (33).

If there is any deviation regarding the time and place of Śrāddha on account of calamity or visit to other places, śrāddha should be observed on the day of lunar or solar eclipse either with the gold or with the raw food. Monthly and yearly śrāddha rites must be performed regularly as per the prescribed procedure (34).

Here ends the fifth chapter of the Caryāpāda, the later portion the Śaiva scripture named as Candrajñānāgama explaining the process of Prakīrṇaka presented in the form of discourse between Anantarudra and Bṛhaspati.



Notes and References

1. According to vedic procedure of last rites, 'apasavya' (changing the sacred thread from the left shoulder to the right one) is to be done during the performance of rite. But in Śaiva scriptures, the aforesaid six things are prohibited. Sesamum seeds are used in place of rice for the ancestor's worship and offerings (piṇḍa) made of rice and barley are used in śrāddha. Offerings (piṇḍa) that is put on the sacred grass (Kuśā) in the name of the deceased for whom last rite has yet not been performed is called 'vikir'. For Āhitāgni oblation to the fire is given during the performances of śrāddha and a water pot with sesamum seeds (arghapātra) is kept there to offer water to the ancestors.
2. Śrāddha performed in the name of father, grand father, and great grand father is named as 'Pārvaṇ'. This is regarded to be the main of all śrāddhas. See *Dharmaśāstra,* pp. 1246-77.
3. There are two kinds of defiled state – (i) Jananāśauca or sūtak that commences since the birth of the nearest one, (ii) Śāvāśauca or Maraṇāśauca that starts due to the death.
4. For detail description of Ekoddiṣṭa and other Śrāddhas please see *Dharamaśāstra* (pp. 1278-83). See the ref. no. 16 of the IVth Patala.
5. See the ref. no. 2.
6. The word Nāndiśrāddha is synonym of Vṛddhiśrāddha. According to *Yājñavalkya smriti* Nāndimukh śrāddha should be performed on the auspicious or happy occasions such as the birth or marriage of the son. See *Yājñavalkya smriti* (1. 250). Ābhyadayik śrāddha and Vṛddhisrāddha are regarded as the same (*Dharmaśāstra* pp. 1283-85).
7. 'Manva' signifies the first day of Manvantara i.e. the duration of fourteen Manu. Yugādi means the first day of four yugas.



Chapter – 6

षष्ठः पटलः

बृहस्पतिरुवाच

अनन्तरुद्र सर्वज्ञ सर्वागमविशारद ।
आशौचशुद्धिं वद मे कृपया करुणाकर ॥१॥

अनन्तरुद्र उवाच

द्विविधमाशौचं पुनश्चतुर्धा

आशौचशुद्धिं वक्ष्यामि शृणुष्वावहितो मुने ।
जनिजं मृतिजं चेति प्रोक्तमाशौचकं द्विधा ॥
तदल्पमधिकं पूर्णमपूर्णं च चतुर्विधम् ॥२॥
कालतोऽल्पाधिकं ज्ञेयमपूर्णं तु त्रिरात्रकम् ।
पूर्णं दशाहं विज्ञेयं सुरलोकाभिवन्दित ॥३॥

आशौचे दिवसव्यवस्था

मातुस्त्रिरात्रं स्त्रावे स्यात् तज्ज्ञातीनां न विद्यते ।
माससंख्यं हि मातुः स्यात् पाते तं त्रिदिनं पितुः ॥४॥

Bṛhaspati enquires –

O Anantarudra deva! the omniscient, the adept in all Āgamas, the bestower of mercy to all beings, kindly enlighten me by describing the process of purification from the state of defilement (caused by birth and death) (1).

Anantarudra replies –

O sage Bṛhaspati! I shall narrate to you the process of purification, please listen to it carefully. This state occurs for two reasons — one is due to the birth and the another is due to the death in the family. These again are divided into four-minor, major, complete and incomplete (2). O Bṛhaspati! the revered in the divine sphere! this division is to be understood as per the duration of its time. Incomplete defiled state is to be regarded for three nights and complete defiled state is for ten nights (3).

The impured state for mother remains for three nights after the miscarriage[1] has happened. Other relatives are not regarded to be affected by this state. The duration of the days of impured state is

विप्राणां तु दशाहं स्यान्नृपाणां द्वादशाहकम् ।
विशां पञ्चदशाहं स्यान्मासः शूद्रस्य चोदितम् ॥५॥
अतिक्रान्ते दशाहे तु जाताशौचं न विद्यते ।

ज्ञातीनां शुद्धिव्यवस्था

मृते जाते हि ज्ञातीनां शुद्धिः स्यात् स्नानमात्रतः ॥
सोदराणां च दम्पत्योर्विशुद्धिः स्याद्दशाहतः ॥६॥
मृतावनुपनीतस्य पित्रोस्तु त्रिदिनं स्मृतम् ।
उपनीतस्य तु मृतौ दशाहं सम्प्रकीर्तितम् ॥७॥
आसप्तमं दशाहं स्यात्त्रिरात्रं त्वाचतुर्दशम् ।
स्नानमात्रं त्वैकविंशमाशौचं विद्यते मुने ॥८॥
मातुलादिमृतौ ज्ञेयं त्रिरात्रं सुरसन्नुत ।
बान्धवानां तु मरणे पक्षिणी विहिता पुनः ॥९॥
त्रिरात्रमात्रिमासं स्यादाषण्मासं तु पक्षिणी ।
आवत्सरमहोरात्रं ततः स्नात्वा विशुद्ध्यति ॥१०॥

---

regarded to be the same as that of the months of abortion for mother and three days for father (4). The defiled state for the death are regarded ten days for the brāhmins[2], twelve days for the kṣatriyas, fifteen days for vaiśyas, and one month for śudras (5).

The defilement caused by the birth culminates after ten days. The state of impurity caused by the birth of a dead child, for the other relatives, terminates only after taking bath. For own brothers and parents impure state ends only after ten days (6). The state of defilement is regarded for three days provided the death of the person occurs before the performance of sacred thread ceremony and ten days if the death occurs in case of the bearers of the sacred thread (7). State of impurity continues for ten days for seven generations, three nights for fourteen generations and impurity remains only upto taking bath for twenty one generations (8). O Bṛhaspati, adored by the divines! On the expiry of maternal uncle, the period of defilement is regarded for three nights. For the death of a friend, procedure laid down by Pakṣiṇī is to be followed (9). The state of impurity continues for three nights upto three months, for Pakṣiṇī[3] upto six months and

आशौचानां तन्त्रेण निवृत्तिः

तन्त्रेणैव विशुद्धिः स्यादनेकेषां समागमे ।
अल्पं समानमपि च प्रथमेन निवर्तते ॥
आशौचमन्यदीयं तु पित्राशौचेन बाध्यते ॥११॥
शवानुगमने विप्रः स्नात्वोद्धूल्य च भस्मना ।
प्राणानायम्य षट्कृत्वः शिवं दृष्ट्वा विशुद्ध्यति ॥१२॥

आशौचाप्रवृत्तिः

यतीनां च वनस्थानां नैष्ठिकानां च वर्णिनाम् ।
जनिजं मृतिजं वाऽपि नाशौचमिह विद्यते ॥१३॥

सद्यःशौचव्यवस्था

यज्ञे विवाहे दाने च संग्रामे देशविप्लवे ।
आपद्यपि च कष्टायां सद्यःशौचं विधीयते ॥१४॥
दैवेषु राजकीयेषु साङ्घिकेषु च कर्मसु ।
नियुक्तानां तु सर्वेषां सद्यःशौचं विधीयते ॥१५॥

---

for one day and night upto one year. After that, impurity is over only on taking bath (10).

If many defilements occur at a time, then all of them are over simultaneously. Impurity for a few days and of the same number of days ends together. Other impurity is being denied by the impurity caused by the death of the parents (11). Brahmin on return from the funeral ceremony is purified after taking bath, besmearing the sacred ashes, performing prāṇāyāma for six times and having sacred glance of Śiva (12).

Ascetic Vānaprastha (people of third āśrama), naiṣtik (pure) Brahmacārī[4] are not affected by the defilements of births and deaths (13).

Provisions are there for the immediate purification in case of sacrifice, marriage, alms giving, war or revolution and at the time of tremendous sufferings (14). So also for the people who are involved in divine works, works assigned by the King, and in the works of an institution, provisions for immediate purification have been prescribed (15).

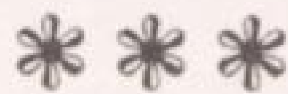
सन्ध्यादिष्वाशौचाप्रवृत्तिः

स्वकर्मकाले संशुद्धिः सर्वशास्त्रेषु चोदिता ।
अतः सन्ध्यामर्चनमप्याशौचे न परित्यजेत् ॥१६॥
संशुद्धिः संग्रहेणोक्ता सकलागमचोदिता ।
मुनिवृन्दारकस्तुत्य किमन्यच्छ्रोतुमिच्छसि ॥१७॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पतिसंवादे शिवशासने चर्यापादे आशौचशुद्धिकथनं नाम षष्ठः पटलः ॥६॥

In all the scriptures, the process of immediate purification has been assigned at the time of regular daily worship[5]. Hence sandhyā (regular japa in particular times), and worship of Śiva should never be abandoned during defilement (16). O Bṛhaspati! the adored by sages and devas (divines), thus I have narrated to you, in brief, the essence of all *Āgamas* regarding the procedure of purification. What more you want to listen (17).

Here ends the sixth chapter of the Caryāpāda, the later portion of the Śaiva scripture namely Candrajñānāgama describing the procedure of purification of the defilement presented in the form of discourse between Anantarudra and Bṛhaspati.



Notes and References

1. The abortion on the fourth month of conception is called the 'srāva'; miscarriage on the fifth and the sixth months is called the 'garbha-pāta' and on the seventh and onwards, it is called the 'prasūti' or 'prasava'. In srāva, the period of defilement for mother is three days, in 'pāta', the number of days is the same as that of the number of months of abortion (5 or 6 days). In 'srāva' only father is affected with the defilement, but in 'pāta' other near relatives should observe the defiled state for three days along with father (*Dharmaśāstra,* p. 1161).
2. See *Dharmaśāstra,* ch. 'aśaucāvadhi', atikrāntaśauca (pp. 1159-69) for detail description.
3. "आगमिवर्तमानाहर्युक्तायां निशि पक्षिणी" (1.45) — Pakṣiṇī has been defined in this line

of *Amarkosh*. In *Dharmaśāstra* it has been explained in two ways — 'one day in between two nights' or 'one night in between two days (p. 1163).

4. 'Naiṣtik' brahmacārī is one who remains bachelor and engrossed in studying *Veda* for the whole life. Hence he is not affected with the defilement caused by the birth or the death. This rule is applicable for the ascetic and Vāṇaprastha āśrama. See *Dharmaśāstra*, pp. 1172-75.

5. See *Dharmaśāstra*, pp. 1175-76, 1172-73 for the description of sadyah-śauca.



Chapter – 7

सप्तमः पटलः

बृहस्पतिरुवाच

अपारमहिमाधारानन्तरुद्र नमोऽस्तु ते ।
प्रायश्चित्तविधिं ब्रूहि सर्वदोषनिवर्तकम् ॥१॥

अनन्तरुद्र उवाच

प्रायश्चित्तविधिनिरूपणम्

अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं परम् ।
उद्बन्धनमृता मर्त्या निरयं यान्त्यसंशयम् ॥
नाशौचमुदकं तेषां समाधिर्वा विधीयते ॥२॥

उद्बन्धनमृतवाहकानां प्रायश्चित्तम्

उद्बन्धनमृतं चैव गोब्राह्मणहतं तथा ।
संस्पृशन्त्यनुगच्छन्ति वहन्ति निखनन्त्यपि ॥
ये नरास्ते विशुद्ध्यन्ति तप्तकृच्छ्रेण गीष्पते ॥३॥

तप्तकृच्छ्रलक्षणम्

तप्तक्षीरघृताम्बूनामेकैकं प्रत्यहं पिबेत् ।
एकरात्रोपवासश्च तप्तकृच्छ्र इतीर्यते ॥४॥

Bṛhaspati enquires —

O Anantarudra, the substratum of infinite glory! I bow unto you. Please tell me the process of atonement that eliminates all faults (1).

Anantarudra replies —

Now I shall state to you the procedures of atonements. The person who commits suicide by hanging himself[1] is sure to suffer in the hell. There is no provision of purification, like 'udakkriyā' and samādhi (burial) for them (2). Those who touch the persons, accompany the funeral procession, carry or engrave the suiciders who hang themselves, slaughter the cow and brahmin, O Bṛhaspati! the atonement of 'Taptakṛcchra'[2] is to be performed for their purification (3).

Drinking hot milk, ghee and water for three consecutive days and observing fast for one night, is called the 'Taptakṛcchra' penance (4). For the persons who observe the rites of Śivāśrama[3] i.e. the Vīraśaivas who have adopted the śaiva initiation, observance of total

नहि शुष्कोपवासोऽस्ति शिवाश्रमनिषेविणाम् ।
उपवासप्रतिनिधिं नक्तभोजनमाचरेत् ॥५॥

संसर्गप्रायश्चित्तम्

आचरेन्न तु संसर्गं पतितैः सर्वदा द्विजः ।
यावदब्दं हि संगच्छन् प्रायश्चित्तेन शुद्ध्यति ॥
तदूर्ध्वं तत्समः प्रोक्तस्तन्निष्कृत्यै स नार्हति ॥६॥

चरेत् पञ्चाहसंसर्गे कृच्छ्रं त्रैरात्रिकं द्विजः ।
प्राजापत्यं दशाहे सान्तपनं द्वादशाहके ॥७॥

मासार्धे दशरात्रं स्यात् पराको माससङ्गतौ ।
चान्द्रायणं द्विमासे च षणमासे त्वैन्दवद्वयम् ॥८॥

कृच्छ्रं वत्सरसंसर्गे विदधीत प्रयत्नतः ।
दिनसंख्याप्रमाणेन चरेद् वा नक्तभोजनम् ॥९॥

श्रृगालादिदष्टप्रायश्चित्तम्

द्विजो दष्टः श्रृगालाद्यैः स गायत्रीं शतं जपेत् ।
नारी वाऽथ नरो वाऽपि शुना दष्टो द्विजः सकृत् ॥
वृषं प्रदक्षिणीकृत्य सद्यः स्नात्वा विशुद्ध्यति ॥१०॥

---

fast has not been sanctioned for them; hence they should take food at night after observing fast for the whole day (5).

Brahmin should never come in contact with the degraded. The person who keeps contact with such person for one year, he is purified by the observance of penance; if he again maintains the contact, then the person himself becomes degraded and does not remain fit for penance (6). If he is associated for five days, he should perform 'Kṛcchra vrata'[4] for three nights, for ten day's contact 'Prājāpatya vrata'[5] is to be observed and for twelve day's companionship 'Sāntapana vrata'[6] should be fulfilled (7). For one fortnight's contact 'Daśarātra' for one month's contact 'Parāk'[7] for two month's 'Cāndrāyaṇa'[8] and for six month's contact two 'Cāndrāyāṇa vrata' are to be observed. He should perform 'Kṛcchra vrata'[9] very carefully for one full year or take food only at night as many days as he had the contact with the degraded (9).

Brahmin should recite Gāyatri hymn for one hundred times if bitten by the fox. Brahmin man or woman, if bitten by the dog is

चण्डालादिहतस्य प्रायश्चित्तम्

चण्डालेनाथवा गोभिर्विप्रैर्यस्तु हतो मृतः ।
विषेणापि मृतो यस्तु तं खनेन्मन्त्रवर्जितम् ॥
प्राजापत्येन शुद्ध्येयुर्वोढारो विप्रवाक्यतः ॥११॥
वर्षादूर्ध्वं विधेयं स्यात् प्रायश्चित्तं मृतस्य हि ।
ईशानबलिमाधाय पालाशविधिना खनेत् ॥
यथाविधि विधातव्यं पुत्राद्यैरौर्ध्वदेहिकम् ॥१२॥

चक्रवाकादिप्राणिहिंसकस्य प्रायश्चित्तम्

चक्रवाकं कुक्कुटं वा शुकपारावतानपि ।
नक्राहिटिट्टिभान् हत्वा शुद्ध्यते नक्तभोजनात् ॥१३॥
दद्याद्धिरण्यं विप्राय हत्वैवाऽस्थिमतः पुमान् ।
प्राणायामेन शुद्ध्येत हत्वा चानस्थिशालिनः ॥
सहस्त्रसम्मितान् हत्वा शूद्रहत्याव्रतं चरेत् ॥१४॥
नकुलं मूषकं गोधां गृध्रं कूर्मं च शल्यकम् ।
काकोलूकबकान् हत्वा त्रिभिर्नक्तैर्विशुद्ध्यति ॥१५॥

---

purified by taking bath after having one round around the bull (10).

For the person who is killed by the Caṇḍāl (person of out caste who lits the fire to the dead body), cow or brahmin and who has committed suicide by drinking poison, grave should be dug without enchanting any hymn. The person who carries such dead body should purify himself by observing the 'Prājāpatya vrata' with the permission of brahmin (11) Atonement for such person is to be done after one year is over. His grave is to be dug with the sacrifice of 'Īśāna' by the procedure of 'Pālāśa'. Then his sons should perform the last rites by the rules laid down (12).

If a person kills the ruddy goose, dog, parrot, pigeon, crocodile, snake, tittiva bird, etc. he is purified by taking food only at night i.e. he should observe fast for the whole day (13). If one kills an animate being who is with bone, then he is to be purified by giving alms of gold to the brāhmin and if kills a being who does not have the bone, then he should be purified by observing Prāṇāyāma. The person who has killed thousands of beings should perform penance of 'Śudrahatyā' (14) On killing mungoose, rat, lizard, vulture, tortoise,

चण्डालसंभाषणादिप्रायश्चित्तम्

चण्डालेन श्वपाकेन कृते सम्भाषणे तदा ।
प्राणानायम्य च सकृत् सावित्रीं प्रयतो जपेत् ॥१६॥
चण्डालस्पर्शने स्नायात् दृष्ट्वा भानुं विलोकयेत् ।
चण्डालैः सह सुप्त्वा तु त्रिभिर्नक्तैर्विशुद्ध्यति ॥१७॥

पात्रादिशुद्धिविधानम्

ताम्रकांस्यौ भस्मनैव वस्त्राणि जलशौचतः ।
परित्यागान्मृण्मयानि शुद्ध्यन्ति बृहतांपते ॥१८॥
श्वकाकगृध्रसंस्पृष्टे बह्वन्ने तु द्विजोत्तमैः ।
व्यपोह्य किञ्चित्स्पृष्टांशं क्षिप्त्वाभस्मजलान्वितम् ॥
दर्भोल्कया स्पर्शयित्वा ग्राह्यमेतद् भवेत्तदा ॥१९॥
केशकीटादिसम्पृक्तमन्नं शुद्ध्यति भस्मना ।
स्नेहः शुद्ध्यति पाकेन ज्वालया गोपयोऽपि च ॥२०॥

---

frog, crow, owl, crane[10], etc. one is purified after having performed penance for three nights (15).

If a person addresses any outcast or caṇḍāl, then he should observe one prāṇāyāma and recite the hymn of Sāvitrī with pure mind (16). After being touched by outcast, he should take bath; on seeing the outcast, he should have a glance of the sun as atonement; if one is compelled to sleep with an outcast person, then he is purified after three nights are over i.e. he remains defiled for three days (17).

O Bṛhaspati! the utensils made of copper and bell metal are purified with the ashes. Clothes are purified after having washed with water; earthen pots are to be abandoned (if it is defiled) (18). If the heaps of food is touched by the dog, crow, vulture etc. then brahmin should remove the portion of the food touched by the aforesaid animals and purify the food by touching it either with the sacred ashes mixed with water or with a burning 'darbha' (Kuśa, the sacred grass). Food is considered to be acceptable after performing the aforesaid process (19). Food tainted with hair, insects etc. is purified by the sacred ashes. Ghee, oil etc. are purified by having been heated on the fire and cow's milk is puried if it is boiled on the fire (20). Wooden

दारुपात्राणि शुद्ध्यन्ति क्षालनात् तत्क्षणादपि ।
रजसा शुद्ध्यते नारी नदी वेगेन शुद्ध्यति ॥२१॥
दूषितेषु हि कूपेषु शतकुम्भमितं जलम् ।
उद्धृत्य पञ्चगव्यस्य क्षेपणाच्छुद्धिमाप्नुयुः ॥२२॥
दहनात् खननाच्चैव धावनादुपलेपनात् ।
वृष्टेरपि च गोक्रान्त्या भूमिः शुद्ध्यति कालतः ॥२३॥
शवेन दूषितं वेश्म प्रोक्षितं सर्वतो जलैः ।
गोमयेनोपलिप्तं च धूमैराघ्रापितं शुचिः ॥२४॥

मेध्यामेध्येन्द्रियाणि

नाभेरूर्ध्वं यानि खानि मेध्यान्येतानि सर्वशः ।
अधःस्थितान्यमेध्यानि मला देहादपि च्युताः ॥२५॥

देहस्थमलविशुद्धिः

वसाशुक्रमसृङ्मज्जामूत्रविट्कर्णविण्णखाः ।
श्लेष्माश्रुदूषिकास्वेदा द्वादशैते नृणां मलाः ॥२६॥

---

pots are purified immediately provided that is washed with water. Women is regarded as sanctified after the period of menstruation is over; the river is purified if the water is flowing (21). If the well and vāpi (a deep well-like reservoir of water) is polluted, hundred pots of water should be purged and disinfected by pouring the 'pañca-gavya' (a mixture of five sanctifiers viz. the sacred cow urine, cowdung etc.) into the wells (22). If the land is defiled for some reason or other, fire should be lit at that place, place be dug, washed, pargetted with cowdung; land is purified by the rains, cow should be kept at that place for purification (23). The room that is defiled where the dead body is kept is to be sanctified by washing it cleanly with water, purging it with cowdung, and purifying it with the fragrant smoke of the scented things (24).

The portion of the body upper to the naval that is the face, nose and other sense organs are always regarded as pure. The lower body i.e. below the naval are the anus and the genital organs which are regarded as impure. The dirts when dettached from the body are regarded as defiled (25).

Fat, semen, blood, marrow, urine, excrements, dirt of the ear,

विण्मूत्रोत्सर्गशुद्ध्यर्थं मृद्वार्यादेयमर्थवत् ।
दैहिकानां मलानां च शुद्धिषु द्वादशस्वपि ॥२७॥
पूर्वेषां षण्मलानां तु शुद्धिरद्भिर्मृदा भवेत् ।
उत्तरेषां जलेनैव शुद्धिरिष्टा बृहस्पते ॥२८॥

वस्त्रादिविशुद्धिः

वस्त्रं चण्डालसंस्पृष्टं क्षालनेन विशुद्ध्यति ।
मृण्मयं तु परित्यागाद् धान्यं वै मार्जनाच्छुचिः ॥२९॥
मक्षिकामशकाद्यैश्च स्पृष्टं दृष्टमदीक्षितैः ।
केशकीटैश्च संस्पृष्टं भस्मनाऽन्नं विशुद्ध्यति ॥३०॥

सोमादयो नोच्छिष्टाः

सोमे च मधुपर्के चाऽवसरे च निवेदिते ।
तथा गुरुप्रसादे च नोच्छिष्टत्वं कदाचन ॥३१॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पति-संवादे शिवशासने चर्यापादे प्रायश्चित्तकथनं नाम सप्तमः पटलः ॥७॥

---

nails, phlegm, tears, dirt of the eyes, sweat — these are regarded the twelve dirts of the body (26). After easing off the excrement and the urine, those organs and the hands, feet are to be washed properly either with the earth or with the water. Thus after the extraction of all the twelve dirts from the body, those parts of the body should be purified by washing them fully either with the water or with the earth (27). O Bṛhaspati! the first six dirts (fat, semen, blood, marrow, urine, excrement) are to be cleaned with water and earth; other six dirts (rust of the ear, nails, phlegm, tears, stain of the eye, sweat) should only be cleaned with water (28).

The clothes that is touched by the outcaste person is purified with washing; earthen pot if touched by the outcaste connot be purified, hence that must be abandoned. The paddy that is touched by the outcaste should be washed and purified (29). If the fly, mosquito etc. fall in the food, if the food is seen by the uninitiated person, if the hair and insects fall in the food, then after removing the impure portion the remaining food should be purified by sprinkling the sacred ashes (30).

The food offered at the sacrifice of 'Som', 'Madhupark' and such other śrāddha; is never regarded as remainder or rejected. So also the remaining of the food after having taken by Guru is not regarded as waste (31).

Here ends the seventh chapter of the Caryāpāda, the later portion of the Śaiva scripture namely Candrajñānāgama describing the procedure of atonement presented in the form of discourse between Anantarudra and Bṛhaspati.



Notes and References

1. See *Dharmaśāstra* (pp. 1132, 1176-77).
2. See *Dharmaśāstra ke itihāsa,* part 4, ch. 3-6 (pp. 1081-95). There are differences of opinions about the 'Taptakṛchhṛa' atonement. Manu has regarded it for twelve days dividing it in four equal parts of three days. Hot water is to be taken in the first part, hot milk in second, hot ghee in third and complete fast should be observed in the fourth part during last three days only hot air is to be inhaled (11.214). According to Yājñavalkya (3.317) the penance endures for four days. Out of that for first three days hot milk, ghee and water should be drunk respectively and on fourth day complete fast should be observed. Present *Āgama* is in conformity with this view (7.4).
3. Apart from the popular four varṇa and āśrama, three other āśramas namely Brāhma, Vaiṣṇava and Śaiva as per their alliances with the God Brahmā, Viṣṇu and Hara are regarded by *Kūrma Purāṇa* (1.2.101-111). Symbols have been prescribed for them. The word 'Śivāśrama' may be compared with the 'Harāśrama' of *Kūrma Purāṇa.*
4. The performer of 'Kṛcchra' penance should take the food only during the day for three days for next three days he should eat only at night, then he should not ask for food (may be taken whatever is available without demanding any thing), for the last three day complete fast is to be observed. If he wants to get rid off the sin quickly, he should remain standing for the whole day and sleep in the sitting position at night (pp. 1082-83).
5. See ref. no. 5 of the 3rd Patala. There Kṛcchra and Prājāpatya are considered to be the same, but in present *Āgama* both are regarded as different. Descriptions of various Kṛcchavratas are found in *Dharmaśāstra.* See *Dharamaśāstra* (pp. 1081-1095) for detail information.
6. According to Manu (11.212) 'Sāntapan' continues for two days. On the first day

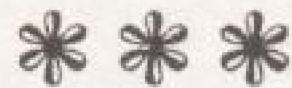
'Pañca gavya' i.e. sacred urine and dung of cow, milk, curd, ghee, and kūśa-water should be taken and on the second day total fasting is to be observed (*Dharmaśāstra*, pp. 1092, 1094).

7. According to Manu (11.215) in this penance fasting is to be observed for twelve days. Observer should remain engrossed in performing japa, sacrifice with the control on the senses. All sins are eliminated with the observance of this penance. (*Dharmaśāstra*, p. 1088).

8. In Cāndrāyaṇ vrata the quantity of food is taken as per the increasing and decreasing, growth of the moon i.e. one handful on the first day of 'Śukla-pakṣa' (next day of moonless night) and gradually increasing the quantity of food upto fifteen handful food on the full moon day and again decreasing the quantity with the decreased size of the moon. There are other kinds of Cāndrāyaṇ vrata described in *Dharmaśāstra* (pp. 1084-86).

9. See ref. no. 5. In the fifth chapter of the aforesaid book various Kṛcchra vrata have been described viz. Atikṛcchra, Ardhakṛcchra, Āgneya kṛcchra, kṛcchrātikṛcchra etc. In *Siddhānta Śikhāmaṇi* different interpretations have been given for Pañcayajña. Observance of penance (tapa) for worshipping Śiva and becoming lean and thin is considered to be the supreme 'tapa' than that of Kṛcchṛa and Cāndrāyaṇa.

10. According to the injunctions laid down in *Dharamaśāstra* as "पञ्च पञ्चनखा भक्ष्याः शशकः शल्यको गोधा खड्गी कूर्मस्तु पञ्चमः — these five animals are regarded to be fit for eating, but in the present *Āgama,* it has been considered as prohibited. Sins originated from the undesirable association, the blemish of jealousy, impurity arising due to bad contacts; polluted utensils, food, water, house, dirt of the body, impurity of the clothes etc. should be eliminated by observing the prescribed procedures of atonements. See *Dharmaśāstra ka itihāsa,* pp. 1181-95.



Chapter – 8

अष्टमः पटलः

बृहस्पतिरुवाच

अनन्तरुद्र भगवन् लोकोद्धरणदीक्षित ।
महापापोपपापानां प्रायश्चित्तं वदस्व मे ॥१॥

अनन्तरुद्र उवाच

महापातकोपपातकानां प्रायश्चित्तानि

महापातककर्ता तु सम्प्राप्य गुरुसन्निधिम् ।
दण्डद्रव्यं विधायाथ परां शुद्धिमवाप्नुयात् ॥२॥

अगम्यागमनप्रायश्चित्तम्

अगम्यागमने प्रोक्तं शुद्ध्यै चान्द्रायणं व्रतम् ।
भुनक्ति यस्तु चण्डालीं द्विजोऽज्ञानवशंगतः ॥३॥
सशिखं वापयित्वा च त्रिवर्षं भैक्षभोजनम् ।
कृत्वा गोमिथुनं दत्त्वा शुद्धिं प्राप्नोत्यसंशयम् ॥४॥
पितृदारान् भ्रातृजायां गुरुपत्नीं स्नुषां गतः ।
प्राजापत्यत्रयं कृत्वा दक्षिणां गोद्वयं दिशेत् ॥५॥

Bṛhaspati enquires —

O God Anantarudra, the proficient saviour of the universe! Please narrate to me the procedures of atonement for the heinous sin and the minor sin (sin of the second grade) (1).

Anantarudra replies —

The person who has committed the most vicious sin should approach guru seeking the punishment by way of dedicating particular object and thus achieve the best kind of purification (2).

Performance of 'Cāndrāyaṇa vrata'[1] has been advised for the purification for having sexual relation with the prohibited woman. The dvij (brahmin) who out of ignorance, has enjoyed the lascivious relation with an outcaste woman should shave off the hair with the crest and take the food by begging for three years. Then he must get himself purified by donating the pair of cows (3-4). On having sexual intercourse with the other wives of father excepting own mother, with brother's wife, wife of Guru, and daughter-in-law, performance of three Prājāpatya vrata and dedication of two cows are to be observed

अकामां ब्राह्मणीं गत्वा कृच्छ्रचान्द्रायणं चरेत् ।
सकामां च तदर्धं स्यात् तप्तकृच्छ्रं सकृद्गतौ ॥६॥
ब्राह्मणीगमने कृच्छ्रं गर्भे सान्तपनं स्मृतम् ।
राज्ञीगर्भे पराकः स्याद् वैश्यागर्भे त्र्यहोदितम् ॥
शूद्रीगर्भे त्वैन्दवं स्यादेवं शुद्ध्येन्न संशयः ॥७॥
गर्भिणीं पतितां गत्वा तथा चैव रजस्वलाम् ।
अतिकृच्छ्रं चरित्वा तु विशुद्ध्यति न संशयः ॥
पशुवेश्यादिगमने प्राजापत्यं समाचरेत् ॥८॥
अनिच्छन्ती सकृद्भुक्ता या नारी पापकर्मिणा ।
प्राजापत्येन रजसा शुद्ध्यते नात्र संशयः ॥९॥

पादुकाताडनादिप्रायश्चित्तम्

पादुकायास्ताडने तु व्रतं चान्द्रायणं चरेत् ।
बन्दीगृहान्नभुक्तौ तु कृच्छ्रं सान्तपनं चरेत् ॥१०॥

---

for the purification (5). For having lustful relation with an unwilling brahmin lady, one has to perform the 'Kṛcchra Cāndrāyāṇa vrata'[2] and for having sexual relation with an willing brahmin woman, the punishment becomes the half i.e. he has to observe the 'Taptakṛcchra'[3] (6). 'Kṛcchra vrata'[4] is to be performed for enjoying the sexual intercourse with a brahmin woman only once and if she conceives, then 'Sāntapan vrata'[5] should be performed. If the kṣatriya woman conceives after having the sexual enjoyment, then the 'Parak' vrata is to be observed; if a vaiśya woman becomes pregnant then 'Tryahodita' vrata and in case of pregnancy of a woman belonging to the sect of śudra (fourth or the lowest caste) 'Cāndrāyaṇa vrata' has to be performed for the purification, there is no doubt in it (7). If sexual intercourse is done with a pregnant lady, fallen and menstruated women, 'Atikṛcchra'[7] has to be observed for the purification. Thus the person who indulges in lustful relation with the animal and prostitute, should observe the 'Prājāpatya vrata' as the atonement for the purification (8). If an unwilling woman is being victimised and raped by a heinous sinner, she is purified by performing the 'Prājāpatya' vrata and after having menstruation (9).

Person should observe 'Cāndrāyaṇa vrata' if he hits anybody by

अभक्ष्यभक्षणप्रायश्चित्तम्

विण्मूत्ररेतःसंस्पृष्टं चण्डालस्यान्नमेव च ।
गोमांसं च द्विजो भुक्त्वा कृच्छ्रचान्द्रायणं चरेत् ॥११॥
शूद्रान्नं सूतकान्नं च पूर्वोच्छिष्टं तथैव च ।
भुक्त्वा कृच्छ्रं चरित्वा तु ब्रह्मकूर्चेन शुद्ध्यति ॥१२॥

एकोद्दिष्टादिभोजनप्रायश्चित्तम्

एकोद्दिष्टे तु यो भुङ्क्ते तत्त्वसंयोजनेऽपि च ।
सहस्रसंमितां जप्त्वा स शुद्ध्यति षडक्षरीम् ॥
आब्दिकाराधने भुक्त्वा जपेत् पञ्चाक्षरीं शतम् ॥१३॥

लशुनादिभक्षणप्रायश्चित्तम्

पीयूषं लशुनं श्वेतवृन्ताकफलमेव च ।
गृञ्जनं च वृक्षनिर्यासमेव च ॥१४॥
देवस्वं च शिलीध्रं च भुक्त्वा विप्रो विशुद्ध्यति ।
पञ्चगव्यमनुप्राश्य त्रिदिनं नक्तभोजनात् ॥१५॥

---

the shoe and observe 'Kṛcchra Sāntapan vrata' if he accepts the food served in jail (10).

Brāhmin should observe the 'Kṛcchra Cāndrāyaṇa vrata'[8] as an atonement for the purification of the sin of accepting the food that is mixed with excreta, urine and semen and the food of an outcaste (Cāṇḍāl) and eating the beaf (11). If one eats the food of śūdra (lowest caste of varṇāśrama), of the family having the defilement caused by birth or death, and again rejected or remainder of his own food, he should perform the penance of 'Kṛcchra vrata' and by observing 'Brahmakūrca'[9] purify himself (12).

If the person takes his food on the day of observance 'Ekoddiṣṭa' and 'Tattvasanyojana', he should enchant the ṣadākṣarī hymn for one thousand times and be purified. Having taken food on the occasion of annual celebration of last rites, Pañcākṣara hymn is to be recited for hundred times for the purification of the defilement (13).

To eliminate the defilement originating from the consumption of the Piyuṣa (the milk of a cow during the first seven days after calving), garlic, white brinjal, red garlic, onion, secretion from the

क्षुरकर्मादिविशुद्धिः

क्षुरकर्मणि वान्ते च प्रेतधूमे च मैथुने ।
दुःस्वप्ने दुर्जनस्पर्शे नरः स्नात्वा विशुद्ध्यति ॥१६॥

सावित्र्यादिजपस्य महापातकनाशकत्वम्

अयुतं चैव सावित्र्याः प्राणायामशतद्वयम् ।
स्नानद्वादशकं नद्यां तीर्थयात्रा द्वियोजने ॥
प्राजापत्यस्य कृच्छ्रस्य तुल्यमेतच्चतुष्टयम् ॥१७॥
सहस्त्रपरमां देवीं शतमध्यां दशापराम् ।
गायत्रीं च जपेन्नित्यं महापातकनाशनम् ॥१८॥
वामदेव्यं त्रिरावृत्य तदह्नैव विशुद्ध्यति ।
पौरुषं सूक्तमावृत्त्य मुच्यते सर्वकिल्बिषात् ॥१९॥

---

tree, wealth meant for the divines and śilājit (bitumen like secreation of the stone), one should observe fast during day time and take food at night after accepting 'Pañca gavya' for purification consequitively for three days (14-15).

Persons sanctify themselves by taking bath after having shaving work, vomitting, touch of the smoke of the cremation ground, sexual intercourse, bad dreams, and touch of the vicious person (16).

Recitation of Sāvitrī (Gāyatrī) hymn for ten thousand times, observance of prāṇāyāma for two hundred times, having bath in the river for twelve times and the journey of the sacred places of pilgrimage (at least 25 kilometres) — these four observances are regarded of the same power as that of the 'Prājāpatya' and 'Kṛcchra' penances (i.e. purification may be attained by the observances of the aforesaid four rites in lieu of the 'Prājāpatya' and 'Kṛcchra' penance (17). During the observance of any atonement Gāyatrī hymn which is the destroyer of the deadly sin must be recited for one thousand times, hundred times or ten times daily. Enchanting Gāyatrī hymn for one thousand times regularly is regarded as the supreme, one hundred times is of medium and ten times is of small kind of performance (18). One is purified on the same day after reciting the Vāmadeva sūkta (hymn) for three times; he is free from all sins by enchanting the Puruṣa sūkta for three times (19). By performing the 'Rudraikādaśinī'

रुद्रैकादशकं जप्त्वा तदह्नैव विशुद्ध्यति ।
श्रीमत्पञ्चाक्षरीं जप्त्वा तत्क्षणादेव शुद्ध्यति ॥२०॥
अथर्वशिरसं चैव नीलरुद्रं तथैव च ।
सकृज्जप्त्वाऽखिलैः पापैस्तस्मिन्नहनि मुच्यते ॥
त्रिसुपर्णं च जप्त्वैव मुच्यते सर्वकिल्बिषैः ॥२१॥

श्रद्धायाः शिवसायुज्यप्रापकत्वम्

यः श्रद्धयैवाचरति विहितं शिवशासने ।
स श्रीकण्ठप्रसादेन शिवसायुज्यमृच्छति ॥२२॥

शास्त्रस्य गोपनीयता

इति ते गदितं सम्यग् गीष्पते शिवशासनम् ।
रहस्यं सर्वशास्त्रेषु गोपनीयं प्रयत्नतः ॥२३॥

इति श्रीचन्द्रज्ञानागमे उत्तरभागेऽनन्तरुद्रबृहस्पतिसंवादे शिवशासने चर्यापादे प्रायश्चित्तविधिकथनं नामाष्टमः पटलः ॥८॥

---

hymn, one becomes undefiled on the same day and by reciting the Pañcākṣarī hymn, he attains the purification immediately (20). Thus by enchanting the Atharvaśiras upaniṣad and Nīlrudra once, person becomes free from all sins on the same day. One is also emancipated of all sins by reciting the Trisuparṇa (21).

The person who observes the procedure of atonement laid down in the Śaiva scriptures with all reverence, attains the 'Śiva-sāyujya' (closest union with the God) by the grace of Śiva (22).

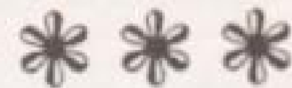
O Bṛhaspati! I have thus described to you fully the mystery of all śaiva scriptures inherent in this *Āgama*. Please maintain the sacrecy carefully (23).

Here ends the eighth chapter of the Caryāpāda, the later portion of the Śaiva scripture namely Candrajñānāgama describing the procedures of atonement presented in the form of discourse between Anantarudra and Bṛhaspati.



Notes and References

1. See ref. no. 8 of VIIth Chapter.
2. No description is found, in this book, about the Kṛcchra Cāndrāyaṇa only except this that the procedures adopted in kṛcchra Prāyascitta are also applicable for the Cāndrāyaṇa. The performer of the atonement should shave off the hairs one day before the fullmoon day and observe fast. He performs Tarpaṇ, offers the oblation of ghee and consecrates the various offerings of the sacrifice. (*Dharamaśāstra,* p.1085).
3. See ref. no. 2 of the VIIth Patala.
4. See ref. no 4 of the VIIth Patala.
5. See ref. no. 6 of the VIIth Patala.
6. See ref. no. 7 of the VIIth Patala.
7. According to Manu (11.213) this atonement is to be observed by taking only one handful of food in the morning and in the evening consequitively for three days; then should be satisfied with one handful of food and that also without asking for the next three days and lastly observance of total fasting should be maintained for another three days. See *Dharamaśāstra,* p. 1081.
8. Description of this penance also is not found in *Dharamaśāstra.*
9. According to *Mitākṣarā* (*Yājñavalkya* B.314) after having observed fast for one day when the observer mixes the contents of Pañcagavya uttering the vedic hymn and also accepts that reciting the hymn, that procedure is named as 'Brahmakūrca'. Parāśara also is in conformity with this view (*Parāśara,* 11.27-28). See *Dharamaśāstra,* p. 1091.



NYASA OF MŪLAPAṄCĀKṢARA MANTRA

ॐ नमः शिवाय इत्यस्य श्रीमूलपञ्चाक्षरमहामन्त्रस्य वामदेव ऋषिः (शिरसि), पङ्क्तिश्छन्दः (मुखे), श्री सदाशिवो देवता (हृदये), ॐ बीजम्, उमा शक्तिः (गुह्ये), शिव इति कीलकं (पादयोः), श्रीसदाशिवप्रीत्यर्थे जपे विनियोगः।

सृष्टिन्यासक्रमः (ब्रह्मचारिणाम्)

करन्यासः

ॐ यं ॐ सर्वज्ञशक्तिधाम्ने अङ्गुष्ठाभ्यां नमः ।
ॐ वां ॐ नित्यतृप्तिशक्तिधाम्ने तर्जनीभ्यां नमः ।
ॐ शिं ॐ अनादिबोधशक्तिधाम्ने मध्यमाभ्यां नमः ।
ॐ मं ॐ स्वतन्त्रशक्तिधाम्ने अनामिकाभ्यां नमः ।
ॐ नं ॐ अलुप्तशक्तिधाम्ने कनिष्ठिकाभ्यां नमः ।
ॐ ॐ ॐ अनन्तशक्तिधाम्ने करतलकरपृष्ठाभ्यांनमः ।

देहन्यासः

ॐ यं ॐ ईशानाय नमः शिरसि ।
ॐ वां ॐ तत्पुरुषाय नमो मुखे ।
ॐ शिं ॐ अघोराय नमो हृदये ।
ॐ मं ॐ वामदेवाय नमो गुह्ये ।
ॐ नं ॐ सद्योजाताय नमः पादद्वये ।
ॐ ॐ ॐ प्रणवाय नमः सर्वाङ्गे ।

अङ्गन्यासः

ॐ यं ॐ सर्वज्ञशक्तिधाम्ने हृदयाय नमः ।
ॐ वां ॐ नित्यतृप्तिशक्तिधाम्ने शिरसे स्वाहा ।
ॐ शिं ॐ अनादिबोधशक्तिधाम्ने शिखायै वषट् ।
ॐ मं ॐ स्वतन्त्रशक्तिधाम्ने कवचाय हुँ ।
ॐ नं ॐ अलुप्तशक्तिधाम्ने नेत्रत्रयाय वौषट् ।
ॐ ॐ ॐ अनन्तशक्तिधाम्ने अस्त्राय फट् ।

स्थितिन्यासक्रमः (गृहस्थानाम्)

करन्यासः

ॐ शिं ॐ अनादिबोधशक्तिधाम्ने मध्यमाभ्यां नमः ।
ॐ वां ॐ नित्यतृप्तिशक्तिधाम्ने तर्जनीभ्यां नमः ।
ॐ यं ॐ सर्वज्ञशक्तिधाम्ने अङ्गुष्ठाभ्यां नमः ।
ॐ नं ॐ अलुप्तशक्तिधाम्ने कनिष्ठिकाभ्यां नमः ।
ॐ मं ॐ स्वतन्त्रशक्तिधाम्ने अनामिकाभ्यां नमः ।
ॐ ॐ ॐ अनन्तशक्तिधाम्ने करतलकरपृष्ठाभ्यां नमः ।

देहन्यासः

ॐ शिं ॐ अघोराय नमो हृदये ।
ॐ वां ॐ वामदेवाय नमो गुह्ये ।
ॐ यं ॐ सद्योजाताय नमः पादद्वये ।
ॐ नं ॐ ईशानाय नमः शिरसि ।
ॐ मं ॐ तत्पुरुषाय नमो मुखे ।
ॐ ॐ ॐ प्रणवाय नमः सर्वाङ्गे ।

अङ्गन्यासः

ॐ शिं ॐ अनादिबोधशक्तिधाम्ने कवचाय हुं ।
ॐ वां ॐ नित्यतृप्तिशक्तिधाम्ने नेत्रत्रयाय वौषट् ।
ॐ यं ॐ सर्वज्ञशक्तिधाम्ने अस्त्राय फट् ।
ॐ नं ॐ अलुप्तशक्तिधाम्ने हृदयाय नमः ।
ॐ मं ॐ स्वतन्त्रशक्तिधाम्ने शिरसे स्वाहा ।
ॐ ॐ ॐ अनन्तशक्तिधाम्ने शिखायै वषट् ।

संहारन्यासक्रमः (वानप्रस्थसंन्यासिनाम्)

करन्यासः

ॐ नं ॐ अलुप्तशक्तिधाम्ने कनिष्ठिकाभ्यां नमः ।
ॐ मं ॐ स्वतन्त्रशक्तिधाम्ने अनामिकाभ्यां नमः ।
ॐ शिं ॐ अनादिबोधशक्तिधाम्ने मध्यमाभ्यां नमः ।
ॐ वां ॐ नित्यतृप्तिशक्तिधाम्ने तर्जनीभ्यां नमः ।
ॐ यं ॐ सर्वज्ञशक्तिधाम्ने अङ्गुष्ठाभ्यां नमः ।
ॐ ॐ ॐ अनन्तशक्तिधाम्ने करतलकरपृष्ठाभ्यां नमः ।

देहन्यासः

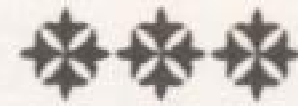
ॐ नं ॐ सद्योजाताय नमः पादद्वये ।
ॐ मं ॐ वामदेवाय नमो गुह्ये ।
ॐ शिं ॐ अघोराय नमो हृदये ।
ॐ वां ॐ तत्पुरुषाय नमो मुखे ।
ॐ यं ॐ ईशानाय नमः शिरसि ।
ॐ ॐ ॐ प्रणवाय नमः सर्वाङ्गे ।

अङ्गन्यासः

ॐ नं ॐ अलुप्तशक्तिधाम्ने अस्त्राय फट् ।
ॐ मं ॐ स्वतन्त्रशक्तिधाम्ने नेत्रत्रयाय वौषट् ।
ॐ शिं ॐ अनादिबोधशक्तिधाम्ने कवचाय हुं ।
ॐ वां ॐ नित्यतृप्तिशक्तिधाम्ने शिखायै वषट् ।
ॐ यं ॐ सर्वज्ञशक्तिधाम्ने शिरसे स्वाहा ।
ॐ ॐ ॐ अनन्तशक्तिधाम्ने हृदयाय नमः ।



INDEX OF HALF VERSES



BIBLIOGRAPHY

Āgama aur Tantraśāstra, Pt. Vrajavallabha Dwivedi, Parimal Publication, Delhi, 1984.

Ajitāgama (Bhāgadvayātmak), French Institute, Pondicherry, 1964-1967.

Amarkośa Sudhavyākhyāsahita, Nirnayasagar Press, Bombay, 1929.

Anubhavasūtram - Tantrasaṁgraha, Part 1, pp. 129-174, Sampurnanand Sanskrit Vishwavidyalaya, Varanasi, 1970.

Aṣṭaprakaraṇam, (Tattvaprakāśa-Tattvasaṁgraha-Tattvanirṇaya-Ratnatraya-Bhogakārikā-Nādakārikā-Mokṣakārikā-Paramokṣa-nirāskārikākhyaprakaraṇāstakātmakam) Sampurnananda Sanskrit Vishwavidyalaya, Varanasi, 1988.

Aṣṭāvaraṇa Vijñāna (in Hindi). Dr. Chandrashekhar Shivacharya, Shri Guru Amareshwar Prakashan, Guledgudd, 1985.

Atharvaśir Upaniṣad (Upaniṣatsaṁgraha).

Bhagavadgītā, Geeta Press, Gorakhpur.

Bhāgvatmahāpurāṇa, Geeta Press, Gorakhpur, 1953.

Bhasmajābālopaniṣad (Upaniṣatsaṁgraha).

Bhogakārikā (Aṣṭaprakaraṇa).

Bṛhadāraṇyakopaniṣad (Upaniṣatsaṁgraha).

Candrajñānāgama (in Kannada), Pt. Kashinath Shastri, Panchacharya Electric Press, Mysore, 1940.

Dharmaśāstra kā Itihās, Part 3, Hindi Samiti, Lucknow, 1975.

Gaṇakārika, Gayakwad Oriental Series, Baroda, 1966.

Gurugītā, Gurudev Siddhapith, Ganeshapuri, Thane.

Īśvargītā Kūrmapurāṇāntargata (Kūrmapurāṇa).

Karmakāṇḍakramāvalī (Somśambhu paddhati), Kashmir Sanskrit Granthavali, Shrinagar, 1947.

Kātyāyana yajñapaddhati vimarśa (in Hindi), Dr. Manoharlal Dwivedi. Rashtriya Sanskrit Sansthan, New Delhi, 1988.

Kūrmapurāṇam, Mansukh Rai Mor, Calcutta, 1962.

Kūrmapuraṇa : dharma aur darshan (in Hindi), Motilal Banarsidass, Varanasi, 1994.

Liṅgadhāraṇacandrikā, Shaiva Bharati Bhawan, Jangamawadimath, Varanasi, 1988.

Luptāgamasaṁgraha, Part 2, Sampurnānand Sanskrit Vishwavidyālaya, Varanasi, 1983.

Mahābhāraṭam, Geeta Press, Gorakhpur.

Mahānārāyaṇopaniṣad, Kedarnath Shivatattva Granthamala, Kashi, 1929.

Manusmṛti (Bhāṣānuvādasahita), Nirnayasagar Press, Bombay, 1929.

Mokṣakārikā (Aṣṭaprakaraṇa).

Muṇḍakopaniṣad (Upaniṣatsaṁgraha).

Nāradīyamahāpurāṇam, Nag Publications, Delhi, 1984.

Netratantram Udyotsahitam, Parimal Publications, Delhi, 1985.

Nigamāgama Sanskriti (in Hindi), Virasaiva Research Institute, Jangamawadimath, Varanasi, 1992.

Nityaṣodaśikārṇava (ṛjuvimarśinī artharatnāvalitīkādvaya-sahita), Sampurnānand Sanskrit Vishwavidyālaya, Varanasi, 1984.

Parama rahasya (in Marathi), Manmath Swami, Rajur, Virmath Samsthan, Ahamadpur.

Pāśupatasūtram Pāñcarātrabhāṣyasahitam, Trivandrum Sanskrit Granthamala, Trivandrum, 1940.

Pātañjalayogasūtram (Sabhāṣyam), Anandashram Mudranalaya, 1932.

Prapañcasāra (Vāgdvayātmaka), Agamanusandhan Parishad Calcutta, 1935.

Ṛgveda (Mūlamātram), Satwalekar Sanskaran (Edition) Swadhyay Mandal, Pardi.

Ṛgveda (Khilabhāgah), Satwalekar Sanskaran.

Ṛjuvimarśinī (Nityaṣodaśikārṇava).

Ṣaṭcakranirūpaṇam, Chaukhambha Sanskrit Pratishthan, Varanasi, 1991.

Śiddhāntaśikhāmaṇi (Savyākhyā), Shaiva Bharati Bhawan, Jangamawadimath, Varanasi, 1993.

Śiddhāntaśikhāmaṇisamīkṣā, Shaiva Bharati Bhawan, Jangamawadimath, Varanasi, 1989.

Śivapurāṇam, Chaukhambha Vidya Bhawan, Varanasi, 1957.

Skandapurāṇam, Mansukh Rai Mor, Calcutta.

Somśambhupaddhati (Karmakāṇḍakramāvalī).

Śuklayajurvedamādhyandinasaṁhitā (Uvvatmahīdharabhāṣya-sahita), Motilal Banarsidass, 1987.

Sūtasaṁhitā (Skandapurāṇīya), Part 3, Anandashram Mudranalaya, Pune, 1924-25.

Taittirīyāraṇyakam, Anandashram Mudranalaya, Pune.

Taittirīyasaṁhitā, Satwalekar Sanskaran, Swadhyay Mandal, Pardi.

Tantrāloka (Vivekavyākhyāsahit), 12 Parts, Kashmir Sanskrit Granthawali, Srinagar, 1918-1938.

Tantrasaṅgraha (Vātulaśuddhākhya–Sūkṣma–Devīkālottar–Pārameśvaratantrātmaka) Shankarappa Achchyya Topigi, Mysore, 1941.

Tantrayātrā (in Sanskrit), Pt. Vrajavallabha Dwivedi, Ratna Publications, Varanasi, 1983.

Tattvaprakāśa (Aṣṭaprakaraṇa)

Upaniṣatsaṁgraha, Motilal Banarsidass, Varanasi, 1970.

Uttaraśatakam (Satīkam), Sampurnanand Sanskrit Vishwavidyalaya, Varanasi, 1984.

Vacana paribhāṣā kośa, (in Kannada) Kannada mattu Sanskriti

Nideshalaya, Bangalore, 1993.

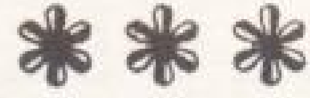
Vālmīkirāmāyaṇam, Chaukhambha Vidya Bhawan, Varanasi, 1957.

Varivasyārahasyam, Adyar Library, Adyar, Madras, 1948.

Yamaprakaraṇam (Viśuddhamunikṛtam, Gaṇakārikā).

Yājñavalkyasmṛti (Smritisandarbha), Part 3, Mansukh Rai Mor, Calcutta, 1988.

Yoginīhṛdayam dīpikāsahitam, Motilal Banarsidass, Varanasi, 1988.



INDEX

A

N

O

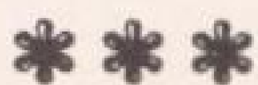
P

R

S

T

U



OUR OTHER IMPORTANT PUBLICATIONS

Liṅgadhāraṇacandrikā
Nandikeshvara Shivacharya

Siddhānta Śikhāmaṇiḥ (Tattvapradīpikākhya Sanskrit Vyākhyāsahitaḥ)
Ed. by Dr. Chandrashekhar Shivacharya Mahaswami

Brahmasūtra Śrīkanṭhabhāṣyam (Catuḥsūtri)
Ed. by Pt. Vrajavallabha Dwivedi

Vīraśaiva Aṣṭāvaraṇa Vijñāna (Hindi & Marathi)
Dr. Chandrashekhar Shivacharya Mahaswami

Siddhānta Śikhamaṇi Samīkṣā
Dr. Chandrashekhar Shivacharya Mahaswami

Nigamāgama Sanskriti (Hindi)
Pt. Vrajavallabha Dwivedi

Sūkṣmāgamaḥ (Kriyāpādaḥ)
Ed. by Pt. Vrajavallabha Dwivedi

Candrajñānāgamaḥ (Kriyā-Caryāpādau)
Ed. by Pt. Vrajavallabha Dwivedi

Makuṭāgamaḥ (Kriyā-Caryāpādau)
Ed. by Pt. Vrajavallabha Dwivedi

Kāraṇāgamaḥ (Kriyāpādaḥ)
Ed. by Prof. Rama Chandra Pandey

Nigamāgamīyam Sanskritidarśanam
Pt. Vrajavallabha Dwivedi

Pārameśvarāgamaḥ
Ed. by Pt. Vrajavallabha Dwivedi

Candrajñānāgama (English version)
Tr. by Dr. Rama Ghose

SHAIVA BHARATI SHODHA PRATISHTHANAM
D. 35/77, JANGAMAWADIMATH
VARANASI - 221 001 (INDIA)